

4893  
THE  
ENGLISH  
SECRETORIE,

OR,  
METHODE OF  
VVriting OF EPISTLES  
AND LETTERS:

WITH  
A DECLARATION OF SVCH  
TROPEs, FIGVRES AND SCHEMES  
as either vsually, or for ornament sake are  
therein required.

ALSO. THE PARTS AND OFFICE OF  
A SECRETORIE.

*Divided into two Bookes.*

*Now newly reuised, and in many parts  
corrected and amended:*

By ANGEL DAY.



LONDON:  
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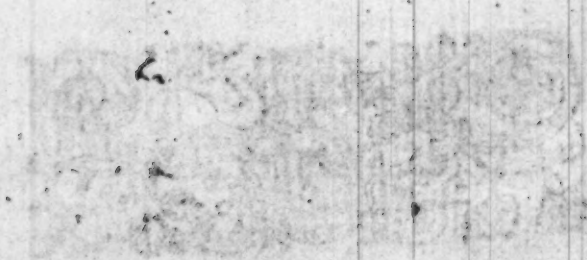
1943

THE UNIVERSITY OF CHICAGO

ALSO THE PLAYS AND OFFICE OF

1875

DAVID DAVIS



1101101



TO THE RIGHT HONORABLE, EDVVARD DE VERE, EARLE  
of Oxenford, Vicount Bulbeck, *Lord* Standford  
and of Badlesmere, and Lord great Chamber-  
laine of England.



It is now a few yeares passed ( R. Honourable, and my very good Lord ) since emboldned by your fauour, this booke rudely digested, and then roughly deliuered, I did in the very nonage therof recommend vnto your Patronage. And howbeit at that time, very little therein appeared worthy so honorable acceptance: yet pleased it your L. the same should then passe vnder your fauourable countenance.

To answere so great bounty therein shewed, I haue naught but my simple acknowledgement; and in signification of the will I haue to doe vnto your Lordship any acceptable seruice, no other matter in shew, then a fresh renouation of the selfe-same title by another presentment, howbeit in farre more orderly manner then formerly was deliuered.

Your L. may please of your owne ennobled condition to wel-doing, in pardoning the presumption of the former, to vouchsafe your liking to this latter, wherein ( notwithstanding the



*The Epistle Dedicatory.*

title all one ) yet shall you find the worke both in order, habit and shape, to be diuersly changed.

To excuse the defect of the one, or enlarge my paines taken in publishing the other, were on either part needlesse: seeing my desire in both hath principally sorted to one selfe-meaning: If your L. find ought herein answerable to your iudgement, it is enough: and the vsers shal thereby ( I hope ) find more cause to be satisfied. The wisest of all ages, haue not at one instant collected their experience: *Plato* in his first originall was nothing so diuine: *Socrates* in his cradle had no taste of his after-wisedome: *Hercules* past many yeares ere he grew famous by his labours, and onely vse and practise enableth vnto the greatest perfection.

This being so, it will, I trust, seeme in me a matter the more pardonable, to haue aduentured as I did the formost of this purposed labour, regarding that by a reuiew of the same, it hath now receiued some shape, and proportion. Such as it is I humbly recommend as before, vnto your honorable liking. And for my selfe do remain alwaies.

By your honourable Lordship  
to be commanded

ANGEL DAY.





## TO THE LEARNED AND COURTEOUS READERS IN GENERALL.



Entlemen, when I do begin first to speak vnto you in this action, me thinks, you doe espie in me the parts of an ill Scholler, who in all his doings, is forced to craue pardon, but hardly findeth the way that may purchase vnto himselfe the benefit of such a pardon.

In reformation, two notable instances are held, the which as I conceiue doe craue allowance, though no prerogative in well doing, and these are for a man to finde his defect, and secondly to haue a will to amend it.

I will assure you, though I be not gracious, I would be loath to seeme gracelesse, and this benefit I will haue to gaine your allowance, that I will blush for mine errors, where I fault in ability I will shew you my will. And when in all I cannot cleare me from your censures, yet shall your courteous forbearance be in me no wayes misprised.

I haue to foretime as now still trauelled with the gardner, who first throweth vp his earth on a rude heape, then scattereth it, after, smooth it, next squareth it, and lastly bringeth it into knots and workmanship; before which you know, there are many weedes, loose hearbs, grasses, sticks, and rubbish to be picked vp and throwne out: And then and not before beginneth his worke to draw towards the perfection.

As he, so I at the first threw vp this groundworke in a heape, and onely did scatter it: after, and hitherunto I haue endeavored to smooth and to square it, picking out thereof many things which lay too much disordered. It onely now wanteth to be labored on by a more curious workmanship, but because it is my garden plat, & my prouision is too small to perfect on a sudden



## TO THE READER.

So spacious a ground- worke, I will temporize with those duties, which either by time may be in me supported or by a greater habilitie in others may happily hereafter be performed.

Now because it is in all omissions the greatest omission not to be thankfull for courtesies, I will acknowledge that as you haue hitherto benignely dealt with me in the suruey of these labours, so haue you bound me the more vnto you by your fauourable censures. And yet if after this, continued in trauell vnto this present, you either in mine or in the printers escapes finde any thing blame-worthy, couer it I pray you as before you haue done with the vaile of your courtesie. The copies before this haue beene I confesse erroneously many wayes deliuered, and this by the blottings and interlinings had in the former amendments hath peradventure also his escapes or mistakings: If any be, they are few I hope, and therefore the more easie to be tollerated. Onely correct where fault is, and the Printer and I shall be beholding vnto you.

Hauiing thus performed for my selfe what vnto your worthinesse stood meet to be considered, giue me now leaue I pray you, touching the order and course in the *Method* hereafter obserued, to say something to them which thereby are to take any benefit or profit. In which case the learner is circumspectly with himselfe to consider, the seuerall rules in the particular chapters preceding the orders of those *Epistles*, in such sort as afterwards they are distinguished, and therein see, what to the better ordering and principall direction, of whatsoeuer he shall take in hand to write, is there (for his better instruction) enioyned. By diligent animaduersion whereof, he shall the better vnderstand the seuerall natures and properties, that in the parts of euery *Epistle* are ordinarily to be required, besides the vse of them in their, seuerall places, and what force they beare, being so sorted out according to their seuerall purposes and directions.

Next, for the better inducement and leading him into a plaine and perfect platforme of this *Method* following, and to the intent he may as neere as may be, or as his capacity (at leastwise) may any wayes reach vnto, know (skilfully, and not by rote) how or in what sort he shall happen to doe either well or ill, I haue first  
(in



## TO THE READER.

(in a preamble or intermixed discourse, either preceding or interchangeably passing before or with the kindes of euery sort of *Epistles*) declared the properties and vse of those *Epistles*: vpon what parts and places, they and euery of them doe consist, with what vehemency or lesse application they are to be inforced or quallified, so that he who seemeth to haue least knowledge at all (be it that he haue perseuerance to conceiue or to distinguish the parts he seeth there laid out before his eyes) may with great facility attaine to whatsoeuer, herein prescribed, or by the circumstance thereof intended to be in any sort deliuered.

To the greater ornament whereof, I haue applied a number of *Figures, Schemes, and Tropes* in the margent of euery *Epistle*, euen with the places where they are vsed. And at the end of this worke, haue set them altogether, and therein explained to the learners view, and for his readier vse, their particular natures and qualities, to the end that they who (being vnlearned, and hauing a pretie conceit of inuention of themselues) haue heretofore vnknowing done well, may see how with skill and discretion hereafter to pursue the same, and the ignorant also hereof, whose reach hath not been so ample as others, may be thereby informed what vnto wel-doing is most consonant and agreeing.

Now for the readier finding of those *Epistles*, as each of their kindes are suted forth in sundry *Examples*. Peruse but the head of euery page and there you shall finde what in the same page is contained, viz. Where the *Epistles* be, you shall haue them noted in their kindes, as *Epistles Hortatorie, Dehortatorie, Suasorie, or Dissuasorie, &c.* And likewise in the admixtions, you shall finde *Places or Parts Hortatorie, Commendatorie, Petitorie, &c.* as they fall out to be handled.

This booke thus shewing these parts before remembred, I haue termed as you see by the name of *The Secretorie*, being in the consideration thereof nothing ignorant what great perfection is to be required in such a one, by whose title the same is deliuered, neither supposing the matter herein contained to appeare so sufficient, as perfectly thereby to enable what in the same function is to be required, but because the orderly writing of Letters, being a principall part belonging to a *Secretorie*, is  
by



## TO THE READER.

by the *Method* hereof dilivered to any Learners capacitie, whereout the Scholler or any other that is vnfurnished of the knowlege thereof, may gather aide and furtherance, I haue therefore endeouored to tearme it by the name of the *Secretorie*.

These with my willing mind, and desire of well-doing herein, I doe present to the generall and friendly regard of all, wishing that in courtesie they repute of my trauels, as formost of all other things, I therein respected their benefits. In affording whereof, they shall doe no more then belongeth to good minds, and encourage me by whatsoeuer meanes hereafter, to gratifie their fauours.

# THE





# THE ENGLISH SECRETORIE.

Of an Epistle, the commodities and vse  
thereof. *Chap. 1.*



As much as we haue herein endeouored to  
lay downe a platforme or method for writ-  
ting of Epistles: it shall not be amisse, that  
following the order of all other writers, we  
first define vnto you what an Epistle is. An  
Epistle therefore is that which usually we  
in our vulgar, doe terme a Letter, and for  
the respects thereof is called the messenger,  
or familiar speech of the absent. for that therein is discovered what-  
soever the minde wilbeth in such cases to haue deliuered. The di-  
uersities of Epistles are manifold, as whereof ensueth a platforme  
to every motion, being in truth so infinite as are the imaginations  
of each ones fantasie, seeing the declaration of every letter, is no  
more then what the minde wilbeth in all actions to be performed,  
and according to such instigations, wherewith at that instant men  
are fed when they write, taketh his forme and substance, whether it  
be to require, counsel, exhort, command, informe, commend, entreat,  
advertis, gratulate, or whatsoever other purpose therein preten-  
ded, as cause and matter may fall out to be required. The anti-  
quitie is as ancient as the benefit that thereof ensueth is great,  
whereof onely those that are sufficiently enabled with the quali-  
ties, can giue the greatest testimonie. It needeth were it for me to  
commend the vse, when as well by the authorities of a number  
the best learned, who to aduance the efficacy thereof, haue in sum-



By languages prescribed rules and methods for the same, as of others besides, whose most excellent writings of Epistles are at this present extant, it is most plentifully advanced. And although pregnant wit ensuing by nature was the foremost cause that first bred the invention of Letters, and that every one naturally can speak, or in some sort or other set downe their meaning: yet Art prevailing in this cause, & by cunning skill marshalling every thing in his due order, place and proportion; how much more the same is then beautified, adorned, & as it were in a new shape transmuted by such kinde of knowledge, the difference that daily appeareth may well be proove sufficient.

What is chiefly to be respected in framing of  
an Epistle. *Chap. 2.*



As much as by the necessary vse of Letters, before laid down, a commendable manner of writing and framing, the same hath bene already remembred: It shall not be amisse, that in this Chapter we now endeavour to answer the purpose therein pretended. For the manifestation whereof, I have thought good to draw unto your consideration certaine principall points, which thereunto are specially to be required: first, Aptnesse of words and sentences, respecting that they be neate and choicely picked, and orderly handled: next, Brevitie of speech, according in matter and circumstance fitly to be framed: lastly, Comelineesse in deliuerance, concerning the person and cause, whereupon the direction is grounded.

The first, being Aptnesse of words and sentences, consisteth in choise of good tearmes, in skilfull and proper application of them according to their true meanings, in well sorting and fitting them to their severall purposes. Choise and good tearmes, are in words vsuall, & plaine for the matter in deliuey, not improper nor newly coyned, nor too old, as hauing not of long time before bene vled. Skilfull application is, when in their setting down they haue either their true and proper signification for deliuerie, or else by a more delicate or pleasant inuention may be carried conceitedly. Well sorting and fitting them, resteth in the matter in handling, that therein be a concordance with their applications, whereof may ensue a due construction, and no disorderly mistaking.

*The*



The next, being Brevitie of speech, is not as some vnderstande haue imagined, that which consisteth in fewnesse of lines, & shortnesse of rowe in thew of a side of paper, but breuitie of matter, wherein scope sufficient remaining for the necessary demonstration and deliuery of any needefull occasion, men are barred from frivolumous circumstances, and enioyned therein to abhorre all manner of tediousnesse: For which cause some haue bene of opinion, that continuance of matter ought not to be vsed in an Epistle, for that it thereby loseth the thew of an Epistle, and taketh vpon it the habit of an Oration. Yet of such sort are in this method sundry Epistles, the titles whereof are, Hortatorie, Dehortatorie, Laudatorie, Viruperatorie, Suasorie, Petitorie, Monitorie, Accusatorie, Excusatorie, Consolatorie, Inuective, and such like, whose spectall vses doe of necessitie admit such scope as in euery ordinary Epistle is not found, and though they beare in them many Oratorie parts, yet lose they not at all for that, neither name nor habit of an Epistle. The tolleration and ordinarie vse of which, both examples of many learned, and common custome hath warranted. And therefore, when to be briefe it is herein enioyned, it is alwayes thereby to be intended, that a man with onely necessarie speeches may be permitted to deliuer his meaning, neither is it without the limits of breuitie, when aptly and at full the same shall be in this sort reported,

And for the better declaration, how farre the conceit hereof may be induced onely in writing of Letters, I will first limit what may be accounted necessary therein, and afterwards endenour to lay downe, how contrary therunto, men (as well in the vse, as in neglecting hereof) haue heretofore erred. Necessary speeches, I doe account whatsoever is set downe, for the plaine and open deliuery of euery occasion, to the intent the minde of the writer, and what he pursueth may aptly and in good and ready sort be conceined. The repugnancy hereof is when either with too much curtailing our arguments, in conceit to auoide tediousnesse, or with too many or ouer-often repetitions, neuer thinking to haue spoken sufficiently, either to induce remembrance, or put forward our meaning, wee abbreviate or amplifie our Epistles. And when some others also, of a conceit more curious then necessarie, striving to excell in varietie of sentences, and copie



**Respects in framing of an Epistle. The English**

of words, copped all of one sute, thinks therefore in painting themselves to write more then needeth, to be counted more eloquent. These falling out to be imperfections, as each of them are in truth to be blamed, so where the defect remaineth, are they (for well writing) with study to be amended.

The third and last now being Comelineffe in deliverance touching the person and cause, seemeth to be tided vnto two seuerall respects: that is, to the reputation of the party to whom wee write, his condition, age, honour, and disposition, and to the fitnessse of the matter wherof we take vpon vs to write: for as it is most decent that in the matter we make choise of, wee giue vnto every cause his proper and orderly effect: so is it every way as convenient to afford alike *Decorum* of those to whom our Letters are directed.

The reputation of each party, is measured according to his dignity or worthinesse, whereby hee beareth reckoning and place before vs. The condition, by the age or manner of living, wherein resteth the grauity or youthfulness. The humour by the disposition, as whether desirous to be reuerenced, satoned on, or with plaine tearmes vsed. By this reason, the methode or stile of our Letters falleth out diuersly to be considered: in one sort we frame them to old men, in another sort to young men: one way to sad and graue persons, another to light and young fellows: one platforme to Courtiers, another to Philosophers. To great and notable personages, with a duty speciall appropriate to their calling: to our betters, alwayes with submission: To our inferiours, benignly and fauourably; To our friends, louingly; To our enemies sharply and nippingly. Thus farre as touching the person, and now for the cause.

In this point it seemeth that the matter of every writing should still be measured according to the writers apparance, credit or worthinesse, that the validity thereof should be answerable to the one or the others greatnesse, or goodnesse: that the intendment be sound, lawfull, and to no other purposes: that it containe not base, filthy, or scurrile matter, unbecoming a direction so worthy. When that every thing to be written of should be deliuered according to his proper quality: Tearmes more officious then becoming, are unfitting; not sufficiently to consider of each reputation.



tion were ouer homely. A matter of gravity is to be deliuered with waight: a matter of sorrow should be reported with griefe: a matter of pastime, to be discoursed with pleasure: a matter of follie, intermingled with laughter. Now contrariwise, to a person sorrowfull to write of iests, to talke learnedly to a clowne, to salute an olde man with childish fantasies: in cases of waight, to aduance trifles: were altogether as improper as penurth, and moze absurd then fitteth to be tolerated in any skilfull vsage.

And because I haue taken vpon me some distinguishingments of writing, wherein I specially stand vpon choise and mete termes and speeches, with proper applications: I thinke it not amisse to set downe vnto you some shew of the contrary inuements, where by you may with the greater discretion conceiue the errour thereof, the which I haue sometimes noted in other mens writings. And first, of vnseemely applications: as for example: one that sometimes intended not a little of his owne inuention, tooke vpon him to write a loue letter to a woman of very meane reckoning, in which, after he had drawne (God Cupid, by the name of the blinded boy) by those parts of fauour that neuer were in her, and shewed himselfe much passionate for the loue he ought to her, hee concludeth the matter in this sort: Thus crauing your lawfull beneuolence, in not me reiecting, your answer comfortable and not intollerable, &c. The woman not accustomed to such hot entertainment, and rather bluntly before-time pursued, then daintily intreated, began hereupon (forsooth) to ware coy, and to intend great matter of her selfe, and vaunting her fauour at a higher rate then he belike seemed afterward willing to become a purchaser of, remained as she was, and himselfe at his moze profitable studies.

The conclusion of his letter was very improper, insomuch as requiring liking by the name of Beneuolence, he both misprised his owne demand, and seemed to induce a word moze sounding to a charitable reliefe, or courteous contribution of money then to any such purpose as he meant it. Besides, your answer comfortable and not intollerable. If these had passed in a iest, it had been moze conuenient, but vled *bona fide*, it was too too bad, especially respecting the party what she was, from whom one would haue supposed that such a one as himselfe, could neuer haue receiued (but by too much tolleration) any discontentment at all. This errour we

Words improper and impugning the sense.



Errors con-  
mon to  
the Lear-  
ned, as wel  
as to the  
vnlearned.

See is not onely common to the vnlearned: for as well this one, who in his profession (as I was informed by him that shewed me the letter) was well reputed of, but also some of the forwarde sort onely by affectation of words, which they haue vsed, haue bene misliked, and yet learned enough. Among which a Doctor of Physicke long since, intending to be very eloquent in words, and such as euery Carter should not conceiue of, began an Epistle to a booke by him published in this sort: wherein secondly appeareth this errour of olde improper, or new coyned termes; and this was the forme.

A ridicu-  
lous man-  
ner of wri-  
ting.

Egregious Doctors and Masters of the eximious and Archane Science of Physicke, of your vrbaneitie exasperate not your selues against me, for making of this litle volumne of Physick. Considering that my pretence is for an vtilitiy and a Common-wealth. And this not only, but also I do it for no detriment, but for a preferment of your laudable Science, that euery man should esteeme, repute, and regard the excellent facultie, and also you to be extolled and highly preferred, that hath and doeth studie, practise and labour this said Archane Science, to the which none inartious persons can, nor shall attaine to the knowledge: yet notwithstanding fooles and insipient persons, yea and many the which doth thinke themselves wise (the which in this faculty be fooles indeed) will enterprise to smatter, &c. Was there euer scene from a learned man a moze preposterous and confused kinde of writing, farced with so many and such odde coyned termes in so litle uttering? But surely the man did it of a great conceit: for as appeareth by the course of all his Epistle following, his wittes were so pestered with an angry misliking of the bad demeanour of some vnlearned vsers of his Science (as he thought with himselfe) that euery botcher should not be able to vent him, but he should be a man of some reach at least that should find him. Nevertheless, how wise so euer stood his imaginations: this one thing doe I know, that diuers to whom I haue shewed the booke, haue very heartily laughed in perusing the parts of his writing. For these Egregious, eximious, vrbaneitie and exasperate, although the words be in some sort tollerable, yet because any of them are amongst vs very rarely vsed, and in this writing, two of them especially very vnproperly placed, the manner thereof soundeth (in mine opinion) nothing.



nothing pleasant. Inſomuch as exaſperate is properly to ſet him  
 in a farther rage, that is already furiously bent in a thing, and be-  
 ſides, by the action of another man then himſelfe, who as it were  
 of a reſolute will and meaning, would goe about to procure it, ſo  
 that it may be well ſaid, hee did exaſperate his fury the more, by  
 inducing ſuch a ſpeech, or ſuch an act: but it cannot be ſo properly  
 deliuered to ſay, exaſperate not your ſelf for ſuch a thing, eſpecially  
 when I am not therewith ſo much as in any miſlike already, which  
 no man can at any time be, without he firſt know an occaſion: your  
 vrbaneſtie likewiſe being deriued of this Latine word Vrbanius,  
 which is ciuile, courteous, gentle, modeſt, or well-ruled, as men  
 commonly are in Cities and places of good government, whereof  
 that word taketh his originall: the word is not common amongſt  
 vs, nor ſo apt to the ſenſe, as if he had ſaid, your courteſie, your mo-  
 deſty and ſo it might runne thus, Let not your courteſies be agrie-  
 ued againſt me, or, Let it not be offenſiue to your modeſty, that for  
 the benefit of a great many, I haue publiſhed this volume of Phy-  
 ſicke. The ground was very good, for his intendment was, that  
 the cauſe belonged to a common-wealth: wherein if any partic-  
 ular commodity ſeemed to be leſſened, wiſe men, and ſuch as  
 were more ſtudious of their Countries good, then of their owne  
 peculiar gaine, ought not to be offended. Then ſaith he, And this  
 not onely, but alſo I do it for no detriment, &c. What conſuled de-  
 liuerance is this? How much more orderly thus, which ſoundeth  
 alſo more to his meaning? And this alſo reſpected, in that I doe it  
 not for any detriment vnto you, but for a preferment of your lau-  
 dable ſcience. Then his comming in with arcane ſcience, in artious  
 fooles, and inſipient perſons, had it not bin leſſe improper, if he had  
 ſaid, profound ſcience, and vnſkilfull or vnlearned, for in artious, &  
 to haue contented himſelfe with his fooles, without adding to the  
 ſame inſipient perſons. Laſtly, he proceedeth: And many the which  
 doe thinke themſelues wiſe, (the which in this facultie are fooles  
 indeede) will enterpriſe, &c. Here is the which and the which, a  
 phraſe neuer with vs accuſtomed, nor with any good Writer in  
 his time (which was not many yeres ſince) the ſenſe whereof  
 might in this ſort more plainly be deliuered. And many who in  
 their owne opinion doe ſeeme very wiſe (but therein are in truth  
 very fooles) will enterpriſe, &c. But of this enough, for that I  
 thinke



thinke it now high time to procede to the rest, these two exam-  
ples being sufficient to admonish the learner, of the congruities o  
his speeches and sentences, with good phrases that be most agré-  
ing to the meaning, and not improperly, to be deliuered, whereby  
he shall auoide the like errour, and absurditie in conuenance hereby  
expressed, and already so much reprehended.

Of the habite and parts of an Epistle. Chap. 3.

Character  
of an Epi-  
stle gene-  
rall.



Epistles di-  
stinguish-  
ed into ge-  
nerall and  
speciall.

Letters  
generall  
are fami-  
liar.

Being an Epistle hath chiefly his definition hereof,  
in that it is termed the familiar and mutuall  
talke of one absent friend to another: it seemeth  
the Character thereof, should according thereunto  
be simple, plaine, and of the lowest & meanest stile,  
utterly deuoid of any shadow of high and lofty  
speeches: yet neuerthelesse, forsomuch as in the argument of a  
great many of them (whose severall distinctions hereafter shall ap-  
peare) is required (as I said before) a more high and lofty delinea-  
rance, partaking many wayes with that kinde accustomed in Ora-  
tions, and is therefore accordingly to be necessarily furnished with  
the points thereunto incident: we will for the present, sort all  
kinde of Epistles onely into these two manner of differences, the  
one part whereof shall be said to be generall, and the other speciall.  
Under this title of generall, shall be comprehended all such, as ei-  
ther for fashions sake, custome, dutie, courtesie, or other familia-  
rity doe ordinarily passe from one party to another, rather of a  
pleasant conceit, or some other more distinct or senere motion,  
then of any extraordinary cause, forme, or substance in either of  
them contained. Such are those as whom either long acquaint-  
tance, or ancient familiarity, haue caused interchangeably to  
haue performed: or fatherly reuerence, and seruile dutie haue  
bound, by graue authoritie ouer children, kindred or seruants, ac-  
customably to be continued. These, for the common and ordi-  
nary matter in euery of them vled, being utterly exempt from a-  
ny waight or gravity at all, are rightly termed by the name of  
familiar letters. They now that be speciall are such, the matter  
of whom (as I said before) doe admit both higher stile and more  
orderly deliuerance, according to the waight of the argument, be  
any



any of them to be handled, and for this cause are tearmed speciall, <sup>Letters speciall.</sup> as bearing in them a resolute purpose and intendment seriously to discourse vpon, to answer, mitigate, or auoide any certaine matter or causes, importing the present affaires whereupon the direction is framed. Of them also are certaine diuisions, learnedly, by skillfull Authozs that heretofore haue borne, distinguished, the titles whereof I doe omit, in another place then this more oportune to be hereafter remembred. These as they are from the others many wayes estranged in their seuerall arguments: so <sup>Difference of stile.</sup> vnto the conuenance and expressing of their causes appertaineth both other order, and diuers parts in them (then in the residue) more fully to be considered. In whose composition, that there may be a plat-forme gathered of a more certaine proceeding, wee will as others haue thought meete distinguish their seuerall parts as they fall out to be borrowed in an Oration.

In such kinde therfore of Epistles, rightly and with good skill to be handled, the learned shall vnderstand, that there are three things by meanes whereof, for the needfull expressing and orderly deliuey of any matter whatsoever he must of necessitie be furnished. Inuention first; wherein plentifully is searched and considered, what kinde of matter, how much variety of sentences, what sorts of figures, how many similitudes, what approbations, diminutions, insinuations, and circumstances are presently needfull, or furthering to the matter in handling. Then Disposition, <sup>Inuention,</sup> whereby is orderly, cunningly, and perfectly laide downe on. and disposed, euery matter and cause in his due order, proportion and place. Thirdly, Eloquentie, whose efficacie in speeches, <sup>Eloquentie on.</sup> neate, pure and elegant, is in the other Chapter vnder aptnesse of words sufficiently already described. The first and the last of these three, as they are greatly put forward by nature, which in some being farre more curious of imitation and study of the best, then in other some, whose will and conceit alike, doe (by a very in-kind) affect and conet farre more baser purposes: so besides the furtherance continually atchieued by often vse of reading, shall herein be greatly holpen, in that for the selfe-same purpose, and to the intent the learner may as well in his natie tongue, know the right vse of Figures and Tropes heretofore neuer by him vnderstood, as also discern and vse them, out of others and in his owne.



Helpes to  
Inuention  
and Elo-  
quution.

owne writings. I haue at the latter end of this booke, gathered together all such Figures, Schemes and Tropes hereunto needfull and conuenient, and there haue by sundry familiar examples expressed their vses and seuerall effects. In diligent conceit and aduerting thereof, the vse vnto the practiser shall in short time be found greatly auailable, by the benefit thereby attained.

Stile of E-  
pistles.

Sublime.

Humile.

Mediocre.

Skilfull vse  
of writing.

Now in as much as Eloquution is annexed vnto the stile, which euermore is also tyed to the argument and substance of every Epistle: it is to be regarded what stile may generally be deemed meet est for the common habit, wherein each of them may ordinarily be published. In the recording whereof, wee doe finde three sorts, especially in all kindes of writing and speaking, to haue bene generally commended. *Sublime*, the highest and stateliest manner, and loftiest deliuerance of any thing that may be, expressing the heroicall and mighty actions of Kings, Princes, and other honourable personages, the stile whereof is said to be tragical, swelling in chesse, and those the most haughtiest tearmes, commended, described, amplified and preferred also by Orators, with many excellent Figures and places of Rhetorique. *Humile*, the lowest, comical, and most simple of all others, the matter whereof is the meanest subject of any argument that may be, enterming in common causes, aduertisements and mutuall affects of every one, the stile whereof sweepeth euen the very ground it selfe, and is fittest appropriate to our familiar Letters, for that in such familiar causes and manners, the same is solely frequented, in which neuerthelesse is *Sua facies & elegantia quadam*, his certaine kinde of elegancie, pleasant and neate conueyance, not altogether to be sequestred from that kinde of deliuerance. *Mediocre*, a meane betwixt high and low, vehement and slender, too much and too little, as wee say, in which are expressed Histories, Declarations, Commentaries, and other intermingled actions, not of any in particular, but of all in generall, this stile of all others may be adapted vnto these speciall kinds of Epistles.

Thus then it followeth, that whether we write familiarlie or weightily, wee must endeavour as nere as may be, that each be performed skilfully, for that to neither of them may want learning, without the knowledge whereof, what ornament can there be.



be at all of this expected elegancy: The particularities whereof included in these two titles Invention & Eloquution, both nature and skill doe put forward as we daily see by a double instruction. This therefore sufficing for those twaine, let vs see what parts are supplied in an Epistle, succeeding in the other also, and aiding to Disposition. The first place is *Exordium*, a beginning or induction to the matter to be written of, which is not alwayes after one sort or fashion, but in diuers manners, as sometimes by preamble, wherein either for our selues, or the cause we write of, or in respect of him, for, or to whom we write, we study to winne fauour or allowance of the matter, sometimes by insinuation, wherein covertly, either in respect that the matter requireth long debatement, or that dislike may be already grounded in him to whom we direct our letters, we seeke by cunning reasons to shew that the case so requiring is tollerable: or in the other, that rather equity then selfe-opinion must and ought chiefly to be weighed. Sometimes by a similitude, wherein by manifesting the like of that we take in hand to haue bin commended, tollerated, or equally censured, we intend the same, or lesse force in our selues, at their hands to be borne withall, or excepted, & diuers other wayes be does, as in the Epistles following shall be tendred. Then Narratio, or Propositio, each seruing to one effect, wherein is declared or proponed, in the one by plaine tearmes, in the other by inference, or comparison, the very substance of the matter whatsoever to be handled. Then Confirmatio, wherein are amplified or suggested many reasons, for the aggrauating or prooue of any matter in question. After Confutatio, whereby is diminished, disprooued or auoided, whatsoever to be supposed, objected, or aggrauated. Lastly, Peroratio, in which after a brieue recapitulation of that which hath been vrged, the occasions thereof are immediately concluded. These are not altogether at all times vsed, but some or the most of them as occasion serueth, either admitted or reiected: besides which, others also are sometimes remembred. The vse whereof, as in sundry Epistles they may be deemed necessary, shall in their severall examples hereafter perused, appeare more evidently and largely.



Of certaine contents generally incident to all manner of Epistles. *Chap. 4.*



**I**n writing of Epistles, foure especiall contents are alwaies continually incident. The manner of Salutation, the order of taking leaue or farewell, the Subscription, and the outward direction. Salutations of ancient time were wont to be vsed, *Quasi*

*amen faustum*, a signe or inuiting to good hap, in the front & upper part of the Letter: so did the ancient Romanes, and in like manner after their examples do at this day some other nations. But seldome or neuer (especially of the learned and most curious writers) is the same in our English directions, at any time accustomed. Onely this, where Letters are directed from one or more of the Councell to an inferiour Magistrate or person, or from some noble man to such whom he entertaineth not in any estate of societie or equall familiarity, the manner of commendations (which with vs is retained for an order of Salutation or greeting) runneth lightly in the beginning of the Letter, and customably is deliuered in this forme: After our hearty commendations vnto your L. If it be from a number of the Councell to a Noble man, or otherwise in the singular number vnto an inferiour person, as thus: After my hearty commendations vnto you. But otherwise writing seriously to any man, the greeting, if it be to one farre our better, is turned to an acknowledgement of some kinde of duty, or reuerent account, & that most commonly at the end of the Letter, which likewise in qualitie falleth out in such place to be mentioned.

And being in familiaritie is to no place tied, but beginning, middle

Manner of or ending of the Letter all is one, as seemeth most consonant to the salutations haue and disposition of the party, & these also at all times not deli-

Epithites. **E**pithites, & fine conueticances, as falleth out to the matter of the Epistle, & the conditions of the party to be handled. This being at the end of the Letter, there shall immediately follooe the order of farewell, which sayning so hard thereupon as it doth, we will put them both in one example of words and Epithites, together with the subscriptions, for the easier instruction of the Learner, and his better remembrance,



remembrance, referring the notes of euery of them to their places, where afterwards they are vsed in their senerall Letters.

Diuers orders of greetings, farewells and  
subscriptions. Chap. 5.



**A**knowledging my selfe deeply bound vnto your L. for many sundry fauours: I doe remaine in al humble reuerence. Finding my selfe many wayes beholding vnto your exceeding courtesies, I end. Remembzng how much I am indebted vnto your L. for your sundry benefits, I conserre the regard thereof to my present imaginations, and doe beseech thereof at your honourable hands an euerlasting continuance. All humble loyalty and seruite protested vnto your honourable calling, I rest now and perpetually your L. &c. fearing in speech, neuer with sufficiency to manifest the conceit I haue of your most honourable fauours; I solace my selfe with the remembrance, and humbly leaue your Lordship to your wonted persenerance. Praying the Almighty to haue your L. euermore in his gracious protection, I humbly take my leaue. Your worship in this, besides many other occasions hauing perpetually bound me, how can I but rest such as you haue expected, and shall euer finde me: Eftsoones recording my bounden seruite vnto your worship and my good Lady, I remaine as euer befoze. Not forgetting how many waies I am charged, in dutifull remembrance towards you. I rest as I haue protested. More grieved at my mishap and disability, then wanting either will or liking to doe seruite vnto you: I affie my selfe euermore vpon the acceptance of your wonted courtesie, and humbly therewithall doe take my leaue. Commending the safety and good estate of your worship to the Almighties protection, I rest in all dutifull regard to the same. Rather desirous to shew my selfe thankfull, then otherwise able in like sort to giue you any requitall, I continue, &c. Binding my selfe by all possible endeuors neuer to be freed from the charge of so exceeding benefits, I wish I might as I would, be vnto you in hery dede, &c. Wishing vnto you & yours, as much happynesse as my selfe am clogged with carefullnes, I surcease. Desiring vnto you no worse successe in these and al other your laudable endeuors, then my selfe haue eftsoones craued in performance of my chiefest  
travels,

Greetings  
of humili-  
ty, or ac-  
knowledg-  
ment of  
dutie.



Greetings  
familiar.

travels, I recommend you to the tuition of the Almighty. Not forgetting our accustomed greetings and interchangeable well-wishings, my hasty Letter taketh end. Weighing how much you are already busied, and not willing to keepe you further occupied, I end my long and tedious discourse, being in nothing exempted from wonted salutations, and accustomed kinde of greetings. Thinke not though my haste be such, but that I remember (notwithstanding all this breuittie) how greatly I stand charged both to you and yours, to whom, and all the rest to you knowne I esteemes commend me. Reioycing not a little at the health of you and all other our friends, I heartily bid you farewell. Reioycing my selfe on your well wishing, and the hope I haue to be returned in safetie, I commend my hap to fortune, and our gouernment to the Almighty. Kending vnto you as many thanks, as I conceiued comfort of your good intreatings. I leaue to detain you. Omitting what else to be amplified in these or any other occasions, I expect your happy returne, and in hope thereof doe bid you farewell. Knowing how well I loue you, the lesse ceremonies I neede to vse in greeting you, onely you shall remember to your Parents in most hartly manner to commend me. Salute I pray you your friends in my name, and thinke in my best and serious wishes I neuer forget you. My father willed me in his behalfe to salute you, and all the rest of your acquaintance here doe most heartily græte you. Forget not in what sort I haue heretofore receiued you, and thinke in the selfesame manner I doe still entertaine you. My greetings to your friend R. let not be vnremembred: and deeme that in all my vobles I haue (vnto you all) most heartily wished. I had almost let slip my commendations vnto your brother, which for any thing I would not had been forgotte, vnto whom, as of greatest choise, I wil make my reposing.

The liking I haue to R. maketh mee here to remember him, whose good demeanour as your owne, I haue in chiefest reckoning. My greetings and paper haue all one end together, onely our friendship indissoluable can neuer be forgotten.

Thinke how exceedingly I haue alwayes well wished vnto you, and accordingly thereunto measure the rest of mine affections towards you. Haste compelled mee to end sooner then I would, wherein notwithstanding I can neuer omit sufficiently to



to græte you, eftsoones recognizing as behoueth, your especiall good liking towards you, &c.

Innumerable of these and such like might be imagined both in greetings and farewels, the course whereof being furnished with such variety as it is, I haue left the residue vnto the conceit of the learner, accounting the plenty herein set downe, for any studious follower to be already sufficient.

And now to the Subscriptions, the diuersities whereof are (as best they may be allotted in sense) to either of these to be placed, forsworned alwayes vnto the vnskillfull herein, that writing to any person of account, by how much the more excellent he is in calling from him in whose behalfe the letter is framed, by so much the lower, shall the subscription thereunto belonging, in any wise be placed.

And if the state of honour of him to whom the Letter shall be directed doe require so much, the very lowest margent of paper shall doe no more but bear it, so be it the space be seemely for the name, & the room far enough to comprehend it: which Subscription in all sorts to be handled shall passe in this or the like order or substance.

Your L. most deuoted and loyally affected. Your Honours most assured in whatsoeuer seruices. Your L. in whatsoeuer to be commanded. The most affectionate vnto your L. of all others. He that hath bowed to liue and dye in your Honourable seruice. Your L. most faithfull and obedient Sonne. Your La: louing and obedient Daughter. Who but by your L. is onely to be commanded. Whose heart is your Honours, and his life by your L. to be disposed. He that liueth not but for your Worship and to doe you seruice. Whose regard stretcheth vnto your Worship more then vnto any others. He that vnto your Worship hath bowed to become most assured. Whom none haue euer bound so much, as the deserts of your L. Your L. in all humbleness. Your Honours euer to be commanded. At your Worships command. Your La. most bounden and affectionate. At your honourable direction. Alwayes attendant vpon your L. pleasure. Your Worships in all good account. Your euer louing and most assured. To none so much as your selfe. He that in all accounts tendereth your welfare. Whom by your onely curtesie you haue conuincd. The same which I accept from you, and not otherwise. Such as I am,

Subscriptions.

Manner and variety of Subscriptions.



or as you wish to finde mee. Hee that in his liking is onely yours. Whom you haue euer knowne, but neuer proued. Whose liking onely accounteth of your worthinesse. Such as you haue euer found me, and not otherwise. Yours in whatsoeuer to be employed. More charie of your welfare, then carefull of himselfe. Yours as you like to haue me. Yours faithfull and euer assured. Yours or not his owne. He who found you, but neuer knew you. Hee that once favoured you, but since hath bowed neuer to regard you. Whose liking by your ingratitude hath bene quenched. In whose account you once were, but now abandoned. Who once wished to loue, but could neuer hate thee. Whom thy deserts haue made an enemy. Whom hereby you may win, (if you list) for euer to become a friend. To each one louing, but to thee most chary. Whose heart shall faile in any thing, sooner then in conceit towards thee. Hee, whose in loyalty thou didst protest to be. Who liueth not but to pursue thee. Who euer looked on, but neuer loued thee. The same as you left mee. Such as you saw when you departed from mee. The same and none other, which I haue euer seemed to be. Whose word hath bound him, and faith shall assure him. Yours most affectionate. Yours deuoted till death. Yours while life swaileth within me. Yours as far forth as any others, &c. With many other applications, whose Epithites are infinite, and rather vpon the cause suggested then otherwise, to be euer more added, altered, or continued. These and the others may onely suffice for the present purpose, referring what else to be expected, to the regard of a more curious or delicate inuention.

Acknowledgement  
of dutie in  
the Exordium.

And herein I thought good to aduertise the learner, that sometimes it falleth out, that this acknowledgement of dutie, mentioned in the beginning of the greetings and farewells, is in diuers Letters expressed in the foremost part, and the Exordium thereupon framed: (for that the same in truth is one of the parts therunto belonging, effected in the person or condition of him to whom wee writ) which to doe, if in his writing also the same may be deemed necessary, hee may then vse some other order of farewell or taking leaue, either by imitation of others, or if hee thinke meete, what herein else prescribed, consonant and agreeing to the state and reputation of the same party to whom hee writeth. Now then shall follow the directions, which on the outside



Side of every Letter (the same being made up and sealed) are alwayes fixed, and commonly are termed by the name of Supercriptions.

Of Supercriptions and Directions. Chap. 6.



Among the ancient Romanes, when learning first grew vnto skilfull perfection, and men first deuised excellently to write, then there began to be extant in memory, diuers formes of writing immediately, by the name and title of Epistles, to be published to the posteritie. In the directions whereof, animated (as I thinke) with the vertues of their Parents, and accounting it (as in truth it was then so reputed) to be a great honour vnto them, to be intituled with the name of the principall authoꝝ of their families, they sought no further stile of magnificence, but (were his parentage neuer so statelie or honourable) being therewith contented, did onely vpon such regard intitle their directions. As who hath bene but ordinarily acquainted with the histories of their acts, but knoweth and hath read, with what reuerence, those times (greedy of vertue) entertained the honourable deserts of such, as for the Common-wealth and publike aduancement of the state, had either aduenturously hazarded, or conragiously lost a fraile, vncertaine, or transitoꝝ life, to the intent to purchase vnto their countrey quiet, honour, or victorie, and to themselves and posterity, eternized fame and ener-flourishing glory? Neither was their countrey vnkinde vnto them herein, which for their sakes, and for the reuerend regard of their vertues, haue recompensed the loue which to their parents they could not shew, to their childeꝝ and succession in many degrees after them.

Such were the families of the Gracchi, Fabij, Cornelij, Horatij, Metellij, Amilij, Scipiones and Fabrij. Whereby I conecture that the custome hereof, by such emulation adorned, became afterwards a dignity, and so succeeded in honour to euery posteritie.

These Romans therefore, used onely, at the front of their Letters to write first their owne names, titles adoptiue, and sur-

Super-  
scriptions  
and direc-  
tions of  
the Ro-  
manes.



names; after that, his to whom they wrote; and lastly, their salutations or manner of greetings: giving also like additions unto the other as to him belonged, whether it were by family, office, or some other dignity. And this was the forme. M. T. Cicero. M. Varoni. Sal. dicit. or C. Caesar. Cornelio Balbo salutem dicit. But that custome according to the antiquity of the time, is long since worne out, and these dayes and seasons haue induced vnto vs for every estate of calling, a more statelly reuerence, according to the dignity and worthinesse of the same.

The reuerend maiesty of Emperours, Kings and Princes, being aduanced with a more excellency and supream magnificence. The names of Dukes, Marquisses, Earles, Barons and other Magistrates, with more solempne and honourable titles.

Diversity  
of Estates

The offices of estate and places most noble, amplified with larger honours, and names accordant to their severall dignities.

And albeit few are the number, that herein shall be occasioned to occupie their pen, but (knoweth or almost every day) may vnderstand the formall application of every personages honour or worship: yet in so much as all sorts are not perfectly skilled, nor every man liueth in place so convenient to vnderstand it, and that it hath bene parcell of a prescribed order so to doe, by those that haue written the like method, I will set downe so many examples of estates for directions, as to the matter and purpose hereof may be adiudged convenient, beginning from the highest that are or haue bene lately accustomed in our Common-wealth (the soveraigne Maiesty excepted) vnto the meane and most ordinary vled, and in present practise amongst vs. And first, with the dignity of Archbishop, to whom in this sort we frame our direction.

Directions  
to an Arch-  
bishop.  
Bishop.  
Duke.

L. Chan-  
cellor.  
L. Treasu-  
ror.  
Earles and  
in office.

To the most reuerend Father in God, the L. Archbishop of Canterbury, or Yorke, Primate of England, and Metropolitane, his very good Grace. To the right reuerend Father in God, and my very good Lord, the L. Bishop of London. To the high and mighty Prince, L. Duke of B. his most noble Grace. To the right honourable and my speciall good L. the Lord Chancellor, or Lord high Treasurer of England. To the right Honourable the Lord Marquesse of W. To the right Honourable the Earle of C. Lord Lieutenant for his Maiestie in the, &c. To the right Honourable the Earle of H. Lord President of his Maiesties most



most honourable Counsell established in the North. To the right Honourable, and my singular good Lord, the Lord B. one of the Lords of his Highnesse most honourable priue Counsell. To the right Honourable Sir. M. P. Knight, Chancellour of the Exchequer, and of her Maiesties most honourable priue Counsell. To the right Honourable and my singular good Lord and father, or Lady mother, the Earle or Countesse of P. To the right Honourable and my very good Lady, the Lady A. Countesse of M. To the most noble Lady and Paragon of all vertue, the Lady D. H. To the right vertuous Lady endued with all singularity, the Lady F. D. To the most noble and towardly young Gentleman G. E. Esquire, if he be a Noble mans sonne vnder the degree of a Baron. To the right Honourable Sir W. S. Knight, L. Maior of the Citie of L. To the right Worshipfull M. L. Esquire, one of the Judges of his Maiesties Court of common Pleas. To the right Worshipfull and my singular good Lady mother, the Lady D. H. To my very good father, M. C. Merchant of the Citie of B. To the right Worshipfull his especiall good Master, P. K. Merchant and Alderman of L. To my servant K. D. at C. &c.

Other examples besides these were needelesse to set downe, for that if any alteration at all happen herein, it is by reason of familiarity, additions of offices, or change of titles. Onely let herewith be noted, that when Letters doe passe from some number of the Counsell, or from any Lord of the same, to a Noble man or Knight, these directions of honour and worship are seldome bled. But rather thus: To our very good L. Sir W. K. Knight, Lord Deputie of Ireland. To our very good L. the L. Maior of the Citie of L. and to our very louing friends M. C. and K. P. Aldermen of the same. To my very good Lord, the L. E. H. To my very louing friend, Sir T. H. Knight. To our very louing friends Sir K. S. Knight, Custos Rotulorum of his Maiesties Count. of B. and K. M. and T. P. Esquires, Iustices of Peace of the same Shire. The like directions also are bled of an Earle to any of these estates to him inferiour in calling, and of a Baron to a Iustice of Peace, but commonly they will adde the title of Worship.



The divisions of Letters, and vnder what titles all sorts  
of Epistles are contained. Chap. 7.

**A**lbeit the diuersities of Epistles are (as I said before)  
as manifold as are the sundry occurrents, or rather  
imaginations of mens fantasies; yet for so much as  
it seemeth pertinent vnto this method to induce their  
varieties vnto some particular titles, by such meanes the rather  
to bring the learner into a speciall forme, whereby for his necessity  
or present turne to apply the same. I haue thought good in imita-  
tion of the best and most learned iudgements of our time, to diuide  
the sundry parts thereof, vnder 4. speciall heads, that is to say; De-  
monstratiue, Deliberatiue, Iudicial, and Familiar Letters. And how-  
beit the rules prescribed vnto either of these, may vnder their se-  
uerall heads seeme to be particularly allotted, yet are they in na-  
ture so neerely conioyned together, as hardly shall you in any of  
the first three fall into their particular distinctions, but lightly in  
one sort or other, you shall run into the natures of the other.

For proofe whereof, and this to open more plainly, let vs first  
lay downe their properties in seuerall, and then see by association  
each with other how neerely they doe participate in their quali-  
ties. You shall then vnderstand that this Demonstratiue kinde,  
hath the name of declaratton, becomming or shewing of some one  
thing or other, the distinction of the Epistles therevnder contai-  
ned, are Descriptive, in which be described the manners and con-  
uersations of men, all vertues, vices and qualities both of body  
and minde. Honourable challenges, combats, entertainments, at-  
tempts, orders of Common-wealths, gouernements, and estates,  
countrie, cities, hills, valleyes, fields, prospects, buildings, and  
walkes, with their pleasures and situations. Laudatorie, wherein  
is specially praised any thing, and Vituperatorie, in which is mis-  
liked or condemned whatsoeuer may be thought worthy either to be  
abhorred or dispraised.

The Deliberatiue is so named, of the large comprehension  
it hath of sundry causes and matters, being not almost tied to a-  
ny particular occasion or purpose: His distinctions are Hortato-  
rie, and Dehortatorie; Swasorie and Dissuasorie, not much unlike  
together.



together in their orders and properties: the natures of the first being to exhort, counsell, advise, or perswade to any thing: of the other, to withhold, dissuade or reduce to another meaning. Conciliatory, which serveth in acquiring of friendship, of acquaintance. Reconciliatory, in reconciliation of kindred, friends, or other persons. Petitorie, in suing for, or craving of any thing. Commendatorie, in preferring the services, persons, or good qualities, of any one. Consolatory, in comforting in times of troubles, sorrow, or mishaps. Monitorie, in forewarning, admonishing, or counselling from mischiefs. Reprehensorie, in reprehending or correcting of errors and behaviours. Amatorie, in matters of loving.

The Iudiciall is so called, in that it comprehendeth matters lawfull, unlawfull or questionable to be handled. The distinctions thereof are: Accusatorie, containing matter of accusation. Excusatorie, which is occupied in excusing. Expostulatorie, in reasoning of causes. Purgatorie, in clearing or avoidance of things charged. Defensorie, in defence of the action. Exprobatorie, in reproaching or obtruding of benefits upon cause of unthankfulness. Deprecatorie, in praying for pardon of a thing committed, & Inuective, inveighing against ill natures, qualities, occasions or persons.

Now the distinctions of these heads being thus laid open by particular titles, we will see how nere in writing they concur or fall, each with other. True it is, (as shall be seen in some examples hereafter following) that touching the first head being Demonstrative, it sometimes falleth out in causes of advertisement, or relation of things made, that the title Descriptive is many times merely in it selfe handled, without entring into any other particular addition or occasion, but in the other titles of Laudatorie, and Vituperatorie, not so. For how can I either praise or discommend any thing, without falling into a Description of those persons, things or qualities, which I disallow or commend? To gaine, for the Deliberative kind in Hortatorie, Dehortatorie, Swasorie and Dissuasorie, Commendatorie, Monitorie or Reprehensorie, how can I exhort, counsell, advise, withhold, commend, admonish or reprehend, if therein I set not forth what is worthy or unfit, what to be praised, esteemed, disallowed, or eschewed? which cannot be, without of necessity I fall into the parts Descriptive, Laudatorie and Vituperatorie. Likewise in matters Consolatorie,



Confiliatorie, and Reconciliatorie, how I may comfort, seek friends, or reconcile, if the parts Horrarorie and Swalorie be absent. So also for the iudiciall, if either I accuse, excuse, expostulate, defend, reproch, intreate, or inuigil, it must be done with the laying out of vices, and aduancement of vertues, in manifesting what is good, and setting forth what is euill, neither of which, can be without matter Descriptive, Laudatorie, and Vituperatorie. By all which it appeareth, that (howbeit these seuerall titles stand thus diuided.) yet are the matters of the same diuersly wrapped together, and the precepts seruing to the one, must of necessity by a like conuenance be drawne into an obseruation with the other: notwithstanding for ease of the learner, and to the end he may with more readines finde out what best fitteth and becometh the cause he hath in handling, they be thus drawne forth as you see into so many particular distinctions:

Touching now our Familiar Letters, they also are to be drawn vnder their seuerall titles, as Narratorie, and Nunciatorie, somewhat falling into the demonstratiue kinde before remembred, wherein we expresse and declare to those farre from vs, the matters or newes presently in hand amongst vs: Gratulatory, wherein we reioyce each with others of the good haps of fortune betiding vs. Remuneratorie, being a gratefull relation of courtesies, benefits or good turnes receiued. Iocatorie, wherewith by a pleasant and sweet kinde of deliuey of some pretty conceit or jest, the minde is recreated. Obiurgatorie, in which we rebuke the ill demeanours of our children, seruants, kindred or acquaintance. Mandatorie, whereby we commit expressly our affaires to such as we haue authoritie, either to command or intreate to be dispatched. To these and to others before mentioned are many Epistles Responatorie, the titles whereof cannot be certaine, but examples and occasions plentiful: all which I referre to their peculiar places each one, as they are suted forth to be in their kindes deliuered. And now will we passe vnto the order hereafter to be obserued in deliuey of examples, accordant vnto the seuerall titles of all these forenamed Epistles, and first of Epistles Descriptive.



## Of Epistles meereley Descriptive and the parts thereof. Chap. 8.



As much as in Descriptions, are (as I said before) onely declared and set forth at large, the manner, order, state, government, proportion, goodness or value of any thing: the Epistles consisting solely thereof, but commonly without addition at all, either of praise or dislike, or any other intendment, in respect whereof they might in any one note vary from that title of Descriptive. The force hereof besides the Exordium, <sup>Parts in Epistle Descriptive,</sup> comprehendeth chiefly a Narration, throughout, in which is contained (by laying out the severall parts thereof) a perfect and plaine demonstration or description of any thing. In these sorts of Epistles, the excellency of the writer, & painter concurrereth in one, who the more that each of them studieth by perfection, to touch all things to the quick, by so much the more nearer do they both aspire to that exquisite kinde of cunning, that in each of these differences, is absolutely to be required. The curious Painter, in drawing a perfect piece of Landscape, presenteth many things unto the eye, the conceit whereof is marvellous: for with great admiration we doe there seeme to behold, the most pleasant & goodly valleys: <sup>Comparison of the writer and painter.</sup> ~~Woods~~ high and decked with stately trees, (some tops whereof the winde seemeth to wreath and turne at one side) then goodly Rivers, high wayes and walkes, large situate and high climbing hills and mountaines, farre prospects of Cities, Steeples, & Towers, Ships sailing on seas, and waues blowne up aloft, the element cleere, faire & temperate, with some shining beames shadowing and spreading over all these, wherein seemeth the delight so rare, and climate so perfect as very desire prouoketh a man to gaze of it, as a thing in present life, and most certaine view. And doe (I pray you) our excellent writers degenerate at all from any part of these? Doth not the learned Cosmographie in acquainting vs with the unknowne delights, situation, plenty & riches of countries which we neuer saw nor happily may ever approach unto, ravish vs oftentimes, & bring in contempt the pleasures of our owne soyle: and many times a <sup>Writer, Ptoleme and other writers.</sup> ~~Desiderius~~ huge wonder, of the unheard secrets neuer before reported of, <sup>bu.</sup>



Virgil in  
his *Aenei-*  
*dos.*

the incredible operations of diuers things, and state so high and magnificent, such as the very description & lively deliuey whereof maketh vs belieue that our eyes doe almost witnes the same, and that our very senses are partakers of euery delicacie in them contained. But smitting the waight hereof, consisting in these worlds of such strange account, with what fine inuention both Virgil many times in his *Aeneidos*, and with how much variety describe vnto vs the tides of the morning: How greatly in his first booke both he amaze the Reader, with the lamentable shipwrecke, and euen then (as it were) appearing surges, and intollerable turmoiles vpon the sea happening to *Aeneas*? What darkness, what tempests, what rising, and deepest falls of waues, againe, what windes, what mingling of heauen and earth together both he there relate: Then after his arriual on *Shore* and presenting to *Quene Dido*, how is the destruction of *Troy* in the person of *Aeneas* to her described: In the fourth booke likewise, what an excellent description maketh he of *Fame*? How he sheweth the banquet by the *Quene* to *Aeneas* made, and how lively is the state and magnificence thereof deliuered: Innumerable of these, both from him and the transformed shapes of *Ouid*, could I beare record, the excellency of each being such, as by the forcible vtterance thereof breedeth as great delight as astonishment vnto the curious searcher of the same. And in as much as I haue vnderaken to conduct the learner by example, how to behaue himselfe in some sort herein, we will proceede with our *Epistle Descriptive*, the first whereof following, may seeme to be sent from a trauellet to a friend of his in *England*: the matter whereof ensueth.

*Ouid's* *Met.*  
*transformations.*

Example.

*An example of a letter Descriptive, wherein is particularly described an ancient Citie, by laying downe the severall parts thereof.*

Exordium  
of a charge  
giuen, and  
promise  
made.

**M**Y good Vncle, the remembrance of your charge giuen mee, and my promise to you made at my departure out of *England*, bindeth me (at my now being in quiet, & with good leisure settled in *Germany*) that I should returne vnto you againe, my accustomed and duifull regard, in fort as I haue euer endeouored my selfe to do vnto you. It may then please you, that remaining with my Lord  
the



the Duke but a few daies at *Genewa*, we hasted thence to a city, called *Noremborghe*, being imperiall, situate in the high parts of *Germany*, where since we haue almost continually remained. And albeit I could somewhat write vnto you of our passages through diuers places of the Country, yet in so much as there is no part thereof so memorable as this Citie wherein we now remaine, the description thereof at this present may soly content you. The Citie therefore, as it seemeth is most ancient, and as many doe suppose & affirme at that time when the country was first in subiection to the Empire of *Rome*, was builded by *Nero* the Emperour, and of him taketh his name, as *Noremborghe*, in signification *Nerosberghe*, and so much the rather doth it appeare, by sundry ancient monuments therein yet remaining. The City (besides that it is situate in a most delicate and pleasant soile, wooded & watered most plentifully on euery side, with goodly trees, faire and delicate Riuer & springs) is both of great strength in the wals of the same, and plentifully builded with high & stately towers on euery part. The edifices of the City are rare, and of most sumptuous & stately appearance, in so much that there is no one house in all the row exceedeth another in height, but al of them builded leuel, by a very Geometrical proportion. The insides are not more polished with riches & ornaments of great beauty, then the outsides with brauery, the very fronts of all which, as well of rich as poore, are most curiously embossed in a hard kind of substance (such I thinke as is our plaster of Paris) with artificiall & liuely pictures, containing histories of diuers memorable & strange effects, and that with such wonderful excellency, as any waies may be conceiued. The cost hereof is continually maintained, repaired, enlarged, and preserued by a general contribution of the most worthy and honorable of the City. Besides, the colours so fresh, so braue, and delicate laid in oyle, for defence against weather, wherwith they are beautified and set forth, are very strange. The streetes are wide, faire, and excellently well paved. The stone they vse for the most part is marble, white, gray, and blacke, whereof is great plenty, besides other kindes, which very wonderfully they cut and square in diuers small proportions artificially pointed and shaped. The houses are not high, but backward built, and inwardly large. This City retaineth yet the ancient gouernement of the Romanes, for at this instant they haue their

Anciency  
or original  
of the city.

Situation.

Buildings.

Deckings.

Streets.

Consuls,



Govern-  
ment.

*Consuls, Tribunes, Senators, Pretors, Quæstors, Ediles* and other interchangeable offices, as sometimes had *Rome*, being in her greatest prosperity. The attire also alike to their dignities of all sorts of honourable personages, accustomed to their callings. Plaine are their habites for the most part, and nothing sumptuous, retaining still one, and the self-same ancient fashion. The constitution of their bodies, as well men as women, are faire, cleere, and of sound complexion. Frugall in diet and expence, and nothing prodigall. My Lord the Duke is here of great sway: and entertained with honorable account. Thus much haue I thought good to aduertise you in discharge of my debt and your desire, attending by the returne of this messenger the newes of your good health. To whom and all other our friends, in sound affection I estsoones do recommend me. At *Noremberghe* this of, &c.

Habite of  
the people.Conclufi-  
on.

*Another example wherein the state of a Countrie  
is solely described.*

Exordium.  
Of their  
accusto-  
med friend-  
ship.Narratio.  
Pleasant  
ayre vnfre-  
quented.  
In volun-  
tary absti-  
nence.

I Doubt not N. but that thy heart longeth, & mind is yet vnquieted, because of my sudden departure from thee, & ignorance of my estate and present being, whereof that thy desires may now at full be resolved: know my good N. that not hauing bin scarce sixe moneths from thee, I did long since perceiue my selfe to be out of England, & that it may appeare vnto thee, that I haue iust cause so to say, thou shalt somewhat vnderstand by me the state of this country. We liue here in a soile delicate I must confesse for the aire, and pleasant for the situation: with good leisure (I must tell thee) may we here attend our deuotions, as hauing no care wherewith to encumber vs, but the needlesse search of that whereof we neuer finde likelihood to annoy vs. As vncompelled by seuerer decrees and interdictiones, we limit vnto our selues an abstinence, thou mightest thinke we doe it of zeale, but in truth it is of want, wherein we haue more fasting daies by a great many then ability to beare them. Our conuersation is with elements, with waters, with fields, with trees, with valleyes, with hilles, with beasts, in generall vse whereof, wee find nothing else but their proper shapes. And if by chance any other sorts of creatures doe appeare, they are naked shapes found as men and women, fierce, sauage, wilde, and not capable of any our reasons,



reasons, nor we of their speeches. Our foode is rootes, dried fishes, berries, and I know not what other harsh kind of fruites, and some time foules, besides a kind of graine growing in great cods, whereby we sometimes obtaine (though not the naturall) yet some vse of bread, vnlike to that you eate, in taste, goodnesse, or propertie. Our lodgings and places of repose are caues, intrenched in the ground, the earth our beds, and cloathes our coverings. And these also as hard as they are, enioy we not in quiet, but being awaited of the naked multitude (whose pollicies insinuate by nature are far greater then their strength) we are faine by much industry to preuent them: into whose hands if any of vs doe chauce to fall, our dead carkasses in hasty morsels are conueyed into their intrailles. Here by iudging of our estate, thou maist accordingly deeme of our pleasures. The next message that thou shalt attend from me, shall be my speedy returne, the seas and windes being not lesse favourable then they were at my going forth. Meane while recommend my self to thy well. wishing, and our safeties to God, I end as thou knowest, this of, &c.

*An example wherein the death of a Noble man  
is onely described.*

**T**HE decease (good Madam) of my Lord your brother, hath occasioned vnto your Lad. the sight of these Letters wherein I haue rather acquitted my selfe of that whereunto by your honourable command I was enioyned, then any wayes satisfied the griefe that by my selfe among many others, for his losse is entirely conceiued. The maner wherof may please you now to be enformed of, which was thus: On Tuesday being the thirteenth of this instant, hauing as it then seemed vnto his Lordship and others, beene reasonable well recovered from the wonted force of his long consuming disease, being importuned by the dispatch of some present affaires, as otherwise to haue some conference with her Maiestie, he went from his house of B. to the Court, where all that day he remained, and returned againe at night, not for all this, finding himselfe at all disquieted at the least motion of any of the pangs wherewith before time he had often been vexed. The most part of that night he was very well reposed,



Sudden  
sicknesse.

Declarati-  
on of his  
speeches.

Mislike of  
the world.

reposed. Towards morning the next day, he began somewhat to be agrieved, but nothing as accustomed: in which state the most part of that day he continued. At night againe hauing eaten some small pittance of supper, towards nine of the clock he began most vehemently to be passioned, til which time we all had very good expectation of his health and recovery, which his Lordship perceiuing, after he had bin a while set vp in his bed, he said, I know my good friends and faithfull louing seruants, that the great zeale and loue that you do beare vnto me, is a vehement occasion to kindle in you a desire of well-wishing, and an intendment of assured safety towards me, wherein I haue more cause to thanke your good wils, then meane thereby to imagine the force of my disease to be lesse then long since I expected, and exceedingly in my selfe haue euer doubted, what words of comfort, protraction and delayes soeuer, haue by the Physitions to the contrary been vsed. One great and exceeding comfort vnto me is; that liuing, I euer loyally demeaned my selfe: and dying, I shal depart this world in her Maiesties good grace, and especiall fauour. Next vnto that, the loue of you my dearest friends and entirely beloued seruants and followers, whose hearts I know do pursue me, and whose affections euen to the last gaspe of death I am perswaded to be euer firme and fixed towards me. Your desires are, I know, that I should liue, according vnto which the least mitigation that may be of my griefe, you measure by and by to the hope of amendment, which is not so. For that in all the comfortable speeches, that sundry times I haue receiued from you my selfe, to whom the inward effects thereof haue been found most forcible, haue euer mistrusted, and by many probable circumstances adiudged the contrary. Long time endure I cannot, this know I well, happily a day, two or three, I may yet be conuersant among you, for my disease, that standeth assured (the messenger whereof continually knocketh at the doore of my imaginations, ready euery houre to assault my heart, and to carry away with him the spoiles of a dying carcasse) wil not permit I shal long time trauel in this sort among you. And for my selfe, stand ye all ascertained that hauing long since poized in equall ballance, the long continuance of a fraile, wretched, and trauelled life, the most part whereof is carried away in sleepe, sorrow, griefe, sicknesse, danger, & the residue, also neuer freed of care and all manner of disquiet, with the hope



hope of an everlasting ioy, happines, rest, peace, & immortall residence: I finde no reason why I should at all affect the toyle of such earthly tediousnesse. In somuch as hauing liued now almost threescore and thirteene yeeres, and borne my selfe honourably (I trust) in all mine actions and seruices, and further in progression of my ripest yeares, yea in this very instant more then at any other time am regarded of my Prince, and esteemed of my Countrey, and among my Peeres reputed in the highest degree of my fidelity: I shall now die as becommeth my person, worthily and honourably. Be you therefore recomforted, I pray you, as I am, & thinke that for all the loue you haue ought me, the seruice you haue done me, or tender care you doe yet in my heauiest pangs beare vnto me, the chiefest content you can doe vnto me, is that you be satisfied herein with me. That being verily resolved in my soule, of all that I haue here said vnto you, and hauing ordered mine actions, and prepared my selfe thereto accordingly, I doe willingly and with a right contented minde, leaue this transitory world so replenished as it is, with so many grievous casualties, and heartily doe giue my body to his naturall course, and my soule into the hands of the mighty Creator, for euer in his glory (I trust) to be eternized. This speech ended, he continued till after midnight, at which time he had about two houres slumber, and so began his paine to encrease againe. In which till Wednesday following almost in one state, hee for the most part remained often times accustoming himselfe with those that were about him to prayer, many times, recording to himselfe the goodnesse of God, and his mercies to him remembered, and that with such zeale and intire regard of his hoped repose, as that it still seemed and was evidently apparant how much he longed and thirsted for the same. In fine, drawing by little and little towards an end, euen in the very last pang, lifting his hands vp to heauen, his heart and eyes thitherward fixed, hee recommended estsoones himselfe to the mercy of his Redeemer, and on Thursday last about two in the morning died, to the lamentable grieue of all that were about him, who heartily sorrowing his losse, were forced to shed teares abundantly. The day of the Funerall is not yet certaine, but the same is intended very honourably. Recommending my selfe vnto your La. in all humbleness, I take my leaue. At our sorrowfull house of B. this of, &c.

Certaine  
notice and  
liking of  
death.

Of.



## Of Epistles Laudatorie and Vituperatorie. Chap. 9.



Now followeth it next, that after these Letters, more  
 Descriptive as you see, we doe treat of the other  
 two parts appertaining also to this forme, which are  
 Laudatorie and Vituperatorie, the vse whereof ei-  
 ther solely or intermixed in any other kinde of Epi-  
 stles, shall of one or more of these causes take their  
 originall, that is to say, of the person, deedes or thing it selfe to be  
 commended, misliked or dispraised. The person of any one is to  
 be preferred or disabled, by his birth, descent, Sex, or ability.  
 Secondly, by his childhood, or good education from his infancy.  
 Thirdly, of his youth, in which he is either conuersant in studies  
 of honest life, seriously giuen to the knowledge of letters, affe-  
 cted alwayes vnto landable exercises, temperate and sober in de-  
 meanour, or otherwise accounted dissolute and wanton, unhap-  
 pily led to the search of whatsoeuer mischiefes, affectionate to the  
 most basest conditions and practises, not tied to any order, but  
 wholly pursuing an vncontrolled liberty. Fourthly, of his man-  
 ly peeres, being frequented with ciuill gouernment, or liuing al-  
 together without account. Privately and publikely in all manly  
 actions demeaned, or by apparant losnesse in each discredited.  
 Fifthly, of his old age, the course whereof is with ancient graui-  
 ty continued, or by all kinde of euils most hainously misprised,  
 whose silver haire is shining in vertuous happinesse, or mise-  
 rable estate drowned in loathsomenesse. Sixthly, in his end or de-  
 parture out of this world, agreeing to the saying of *Solon*, No man  
 may be counted happy before his death. For that in the expec-  
 tion or attaining thereof, as at no time more in all the life of man,  
 then chiefly appeareth his vertue, constancy, strength and wor-  
 thinesse, or otherwise his imbecility, ouerthrow, shame and igno-  
 minious filthinesse. Besides all these, many likelihoods are often  
 taken either to the praise or dispraise of the person, by occasion of  
 the nation or soile from whence he came. Where he was borne or  
 trained. From the generall condition or application of himselfe  
 or of the people thereof, by the habite, constitution of the body,  
 complexion,



complexion, looks, fame, or other circumstances thereunto incident, by the activity, strength, swiftness, nimbleness, favour or beauty of the body, by the gifts of fortune, as honour, wealth, worship, reputation and kindred. And forasmuch as these demonstrations of persons are wholly occupied either in praise or dispraise of their conditions or behaviours: the chiefest part hereof shall also consist in Narration, without peradventure it falleth out in the life of any one to haue some one or more things happened or of them supposed, ill beseming or unworthy their reputation, which either by defence, excusation, or Confutation must be coloured, diminished, or cleerly auoided. Examples whereof doe folloiw according to their particular occasions: and thus much for the persons.

In commendation or vituperation of the deedes of any one, we <sup>Of the</sup> shall weigh with our selues what notable actions haue bin, where <sup>deedes.</sup> in he or she haue honourably or worthily behaved themselves, or by perpetuall infamy thereof haue deserued in each posterity for euer to be contemned. Touching things likewise by themselves to be extolled or disabled, they are euer measured by the consonance and agreement they haue either with reputation or dignity.

The goodnesse or badnesse, excellency or basenesse of any thing, <sup>Honest,</sup> is gathered from the places of *Honestum*, *Inhonestum*, <sup>which is</sup> vnder which <sup>tyed to</sup> is comprehended what is iust or iniust, godly or wicked, direct or <sup>vertue.</sup> indirect, worthy or to be dispraised. Honest is alwayes linked to vertue. For whatsoever is either vertue it selfe, or affined with vertue, or deriued from vertue, or conuincing to vertue, is absolutely declared honest.

The distinguishment of these falleth out to be sorted into foure principall excellencies, that is, Prudence, Iustice, Fortitude, and Temperance, it is therefore to be intended, that not onely deedes and actions, but also things themselves are solely of these, and for these either praised or debased. Whatsoever then by sound and wholesome perswasion tendeth either to the embracing of the good, or shunning of the euill. Whatsoever includeth either fidelity, true friendship, equity, obedience, or gratitude. Whatsoever con- <sup>Honest,</sup> duceth to true piety to God, thy Country, Parents, children and <sup>what it is.</sup> friends. Whatsoever appertaineth to the severity of the law, to the admonishing of the wicked, and to the remuneration and defence of the well deserued. Whatsoever tendeth to a tolleration or patient <sup>for bea.</sup>



forbearance of evils, to longanimity, entring into hazard and dangers for conscience, for thy country, kindred or friends. Whatsoever concerneth chastity, sobriety, or frugality, and seemely moderation in all things, that in each of these is adjudged honest and none other.

**V**ahonest. The contrary hereof, which is *Inhonestum*, includeth likewise whatsoever is not vertue, or is estranged from vertue, hindring to vertue, or in nothing furthering towards vertue, whatsoever is pertinent to folly, iniustice, pusillanimity, or excesse, whatsoever by the euill therein committed is exempted from praise. Whatsoever carrieth perswasion to mischief & seducement from the good. Whatsoever appertaineth to infidelity, falshood, treason, disobedience, slander, or ingratitude. Whatsoever withholdeth from naturall regard and loue of thy Country, Parents, children and friends. Whatsoever impugneth the wholesome lawes and estate of euery common-wealth, tendeth to a notorious example of euill, hindzeth or blemisheth any others good deserving. Whatsoever enforceth reuengement vpon euery small offence, hath in it no meane of sufferance, or forbearance at all, entertaineth a lawlesse liberty of conscience to perpetrate or yeild to any vnlawfull action, or to become iniurious to thy Country, State or calling. Whatsoever is furthering to a dissolute liuing, vnbridled lust, couetous tenacitie, prodigality, or detestable excesse. These and such like, as confounders of all ciuility and humane gouernment, are confirmed to be vnhonest.

**N**ow these deedes, actions or things are by many Oratorie parts to be handled, or commended, according to the matters or occasions whereout their praises are deriued, and because examples are the best, I might sort out diuers: as of Dauid, I could commend his combate against Goliath, first *ab honesto*, in that hee being the seruant of God fought against a blasphemer, also in his Princes quarrell and defence of his Country: *ab equo*, because it is meete and conuenient, that in causes so perillous, the strength of each one be applied. *A necessitate*: insomuch as thereon dependeth the safegard of the Prince and people. *Ab utilitate*: for that he killing such an enemy, brought to their owne country peace and quiet, and also braue the other part in subiection to his King and people. *A difficili*, because the vndertaking thereof was so much the

*Laus ab honesto.*

*Ab equo.*

*A necessitate.*

*Ab utilitate.*

*A difficili.*



the moze weighty, by how much himselfe was as it were an infant against a mighty gyant, vnarmed against him that was armed, vnfurnished against him that had all manner of complements of warre; weake, where the other was strong; besides that the terror of his challenge and hugenes of stature had before daunted the army, and put them all out of conceit, insomuch that the doubt was so generall, as no man dared to undertake the quarrell. Besides, herein is praised of bodily force, his Activity, and courage: of Vertues, his wonderfull Magnanimity, who by couragious desire durst so undertake the same: also his affiance in Justice, and equity of the cause: His Pietie to God, his Prince and countrey: Lastly his Fidelity, whose life was not spared when each one drew backe for feare to be brought in hazard. And as in this action of David, I haue vsed all these Oratorie parts, so in causes of sway and gouernment, a man might by the like parts and places be praised for his great wisdom, whereby in handling of some notable action in ambassage or consultation, hee hath onely by grane aduice, industry, discrete search, perswasion or circumspection, compassed weighty matters to the Common weale, or thence auoided huge and imminent dangers. Cicero in the conuersion of Catiline, being a mighty enemy against his owne Citie of Rome, might herein be an excellent paterne, who without stirring the people at all, without any manner of bodily resistance or force of armes, without passing by any priuate or indirect meanes, did by the sole matter of his wisdom, weightinesse of speech, forcible reasons, enforcements, rebukes, and perswasions drive him cleane out of the Citie, and being expulsed (to the common peace, tranquillity and surety of the same Citie) did afterward by like demeanour, industry, and circumspection, so prevent his purposes, so circumuent his policies, so turne him vpride downe, as he dared not he could not, he shamed to perpetrate what so often hee had sworn, and so many wayes intended: in which action of Ciceroes, all these Oratorie parts are in like manner included. So likewise, for some one rare and singular point of Justice another might be extolled, as beside common expectation exercising the same. A president hereof might be the Lord chiefe Justice of England in the time of King Henry the fourth, who was so strictly bent to the obseruation of iustice, as hauing one of the Princes

D

servants



servants arraigned before him at the Kings Bench barre, for a felon, and bring one that the young Prince greatly (at that time of his youth) favoured. The Prince came to the barre, and at the Judges hands required his servant, who answered that he was the King his fathers prisoner, and stood there upon his triall by law for his offences, that hee could not in iustice, nor would (by his pardon) deliver him without his triall. The Prince moved with such deniall stroke the Judge on the face, and would by force haue withdrawn the prisoner. The Judge withstood him, and aduertising him mildly of the offence hee had done to the seate and place wherein he sate of iustice, in such sort to strike him, stoutly commanded him to Ward. Whereunto (upon such admonition) the Prince obeyed, and accordingly remained in durance, attending the aduertisement and knowledge of his fathers pleasure. Here might be a great contention, whether the worthy Judge in his equall administration and execution of Justice, without feare whereon stood the hazard of his owne life, being upon him that was in succession to become his soueraigne Lord, were more to be commended; or the Prince, in his subiection, and of all other most singular obedience, more highly to be extolled: the one daring to doe what was lawfull upon whatsoever hazard, the other humbling himselfe to authority, which hee might easily haue impugned: and yet both actions such, as by many excellent Orators parts seeme fit to be enlarged. For no doubt there was as much vertue in the ones obedience, as there was excellency in the others sentence.

And as these, so the honoz, worship, or wealth of any man, his daies of charitie, either in Erection, conuersion or repairing of any thing, whereby the Common-wealth is benefited, vertue furthered, or the needy prouided for, might be in like sort aduanced.

Finally, Wisdome, Iustice, Liberality, Courtesie, Chastity, might each of them as things by themselves, and of themselves, without the person of any one be alike commended. Whereof I thinke it needlesse to amplifie any further, seeing by the examples hereafter set downe, the learner may sufficiently be enabled in whatsoever, for those causes he shall undertake to procede upon.



*An example of a laudatory Epistle, solely touching the person.*

**T**H E feruent loue, and entire zeale and regard, wherewith  
 your L. euen in these tender and as yet vnripened yeeres, see-  
 meth to pursue the vertues & honourable worthinesse of the most  
 renowned and famous, and the reuerend account, wherewith in  
 your most secret imaginations you haue euer admired, & as it were  
 emulated the highest progressions: hath moued me in recordation  
 thereof (and the rather to deliuer vnto your L. the very true image  
 and liuely counterfeite indeede, of vnblemished honor adorned with  
 all princely and most surpassing noblenesse) to propose vnto your  
 view a paragon so peerelesse, & of so rare & excellent performance;  
 as wherof no history hath the semblable, no region the match, nor  
 any world hereafter may estsoones be supposed to produce the like.  
 You shall not neede, my L. to ransake volumes, to search out the  
 liues of the most honoured *Scipio*, amongst the Romans, nor out of  
 Greece to fetch *Themistocles* or *Alcibiades* from Lacedemon or A-  
 thens. Let *Hanibal* rest with his predecessors, who sometimes by  
 vnbearded fortune did honour to mighty Carthage, and (before  
 them all) *Achilles* and *Hector*, that made the fall of Troy so famous.  
 And come we into our owne country, the land wherein our selues  
 inhabit, the soile to vs natie; and of all others most dearest, and see  
 you here my L. a Prince of so rare and incomparable worthinesse,  
 as your selfe will confesse throughout all the course of his life, to  
 haue been of all others the most happy and vertuous *Edward*, my  
 L. young *Edward* (so held in his fathers life) vnder whose raigne  
 he died in England, surnamed for his noted excellency, sometimes  
 the *Blacke Prince*. This is hee on whom Nature, Fortune and  
 Vertue, to the intent to yeelde some apparant shew of their  
 wonderfull and mighty operations, had aboue all others so espe-  
 cially enriched with all kinde of wished and most exquisite perfe-  
 ctions, as in that present season, in which the delicacy of his aspi-  
 ring minde left vnto himselfe the highest branch of honour from  
 out her lofty seat of dignity, it was denied to any other whatsoeuer,  
 to exceede: nay, but so much as to become partaker with so rare a  
 paterne of the like fruits of vertue and neuer dying glory. And to  
 the end (in rehearsing some few of the many particularities of such

*Exordium.*  
By insinuation.

*Allegoria.*

*Hyperbole.*  
*Procataphesis.*

*Epitheton.*

*Synonymia.*

*Anadiplosis.*  
*Narratio.*

*Hypotiposis.*

*Praise of the Prince in general.*  
*Epitheton.*  
*Metaphora.*



36 *Epistles laudatorie touching the person.* The English.

*Metaphora* sound and vncorrupted maiestie) the radiant shining beames res-  
 fiant in so high a personage, may with more facility the sooner be  
 discovered: wee will first begin with his originall and formost in-  
 fancy, that by deducing from thence his complements of prince-  
 ly excellency, even in the very mouth of his entombed graue, his  
 bones may not be reposed without an immortall recordation, and  
 the fame of his vertue celebrated by an endlesse memorie. Neede-

*Præteritio.* lesse were it my L. that I should tell you of this stately Prince, that  
 he were sonne and heire in succession to the most mighty & most  
 renowned *Edward* the third, King of this noble realme of *Eng-*  
*land*, the most regarded vertues and invincible chivalry of whom,  
 being then euery where so surpassing, and of such redoubted

*Parenthesis* force, as (were it not that such memorable issue had sprung out of  
 his Kingly loynes, as wherewith the states of the mighty were  
 daunted, and Europe made to wonder) might hitherto haue re-  
 mained of fame competent enough, to haue beene compared vn-

*Parabola.* to the mightiest: but that I may rather impart vnto you, that as  
 golde, in the riches and glory of it selfe, beareth price and value  
 with the most precious, yet hauing annexed vnto his proportion, a  
 Diamond of inestimable beauty, valour and goodnesse, becom-  
 meth thereby farre more excellent then before, more shining and  
 glorious: so this soueraigne and puissant Monarch (admirable no  
 doubt by himselfe) yet hauing thus tied vnto the sun-shine of his  
 happy raigne, the obscurer and eclipsing glory of all other nations,

*Metaphora* the very Loadstar and direction of all other Tropheis, the Sunne  
 it selfe of worthinesse, and absolute concluder of euery honourable  
 enterprise: how could it be but that this prerogative of his must

*Antimita-  
bal.* of force exceede, and goe beyond all others, when himselfe, by  
 the very chaire of honours selfe was so farre aduanced above any

*Periphrasis.* others? And albeit the high and kingly worthinesse of so stately  
 of-spring and parentage, might no question in sundry sorts yeeld  
 great and mighty glory to the issue: yet that it might not be al-  
 leadged that in taking vpon vs to commend the personage of one,  
 wee should intimate the soueraignty of the other, as it were by a  
 defect of praise sufficient, to supply the want of our owne, and that  
 the honourable reputation of another cannot fitly be said to be  
 this mans worthinesse, without by the branch of his owne desert,  
 he had in his owne proper right most effectually carried the same.

Vnderstand



Vnderstand you then of him that which al men deem most princely and honourable, and there is none, were it the stoutest enemy that euer liued, but wil most highly commend. This Prince, my L. who euen from the very cradle seemed to be addicted to the knowledge and feare of God, and very piety of a sincere and Christian religion (besides that he was naturally so well formed and instructed in good documents as any might be) became in those very tender yeres also, so apt vnto learning, as the match or like of him therin, was seldome or neuer in those dayes any where found, and in these times also may not easily be heard of. In somuch as of those that then knew him very well, it certainly is deliuered, that being but of the age of twelue yeeres, his vnderstanding & knowledge in the Latine tongue, was so perfect, his progression in the Greeke so excellent, his skill and deliury of forraigne languages so wonderfull, his princely towardnesse in all things so rare and so plentifull, as many times moued all the regards to admire him, but found none of all his associats in the same exercises, that were able to follow him.

Now if we shall come to his riper yeares, and how therein hee Of his A<sup>d</sup> dolescence profited in the towardly exercise and vse of armes, be seeming a Prince of so high and expected admiration, what could be wished in any one, that in him was not fully accomplished? So comely, and with such vncontrolled dexterity could he sit, ride and gouerne his horse, so couragiously, and with such nobility could hee weld & vse any weapon, either at tilt, barriers or turney, with such high and wonderfull direction, ordered he all his complements to either of these belonging, as did well manifest the magnanimity and worthinesse of his minde, and what manner a one hee would afterwards become, toward the beautifying of his Countrey. A more plaine and euident demonstration whereof, did at any one time in nothing so much appeare as euen then, when he was yet in his minoritie. For when there was remaining as then, no signe or token at all of manly shew in his face (being neuerthelesse of stature seemely and tall, and of goodly constitution in his body, well be seeming the yeeres he then carried) also attendant on the mightie King his father in the warres of France: what things did hee there performe? what waighty enterprises, and those beyond all expectation would he vndertake, in honour of his royall progeny?



was it not too too strange, that being in comparison of yeeres, as it were a childe, deuoid of so confirmed and ancient grafted experience, as be seemed the warres, he vndertooke notwithstanding at eightene yeeres of age, with halfe his fathers power ( by a most couragious desire of an euer-thirsting glory, with condition and charge, either there to eternize his death by an euerlasting memory, or backe to returne againe with triumphant gained victory ) to ioine with the whole and mighty power of France, and all the chivalry there of, where (to his immortall & surpassing high renown) he attained vpon them, by the high permission of God, a most memorable Trophy? But why dwell I in these slender discourses (small God knowes, in respect of those mighty conquests by him afterwards atchieued) in detaining you from the sweet and ardent remembrance of the rest? If he being yet sequestred in yeeres from any ripenes at all, when it was then to be suppose he most needed gouernment, could by such, stately and inuincible valour, so moderate his great and waightiest actions, as to become at that very instant so redoubted and famous: what might we deeme of him afterward, being once perfectly established in all kinde of manly directions, but that of necessity he should by many degrees exceede and go beyond the formost shew of all his excellencies, and the greatest expectation that might be of all his progressions, and so vndoubtedly hee did. For being once attained to mans estate, hee grew immediately to become a Prince, sage, discrete, politike & wise in all his actions, of rare and singular circumspection and providence, benigne: and of all others most fauourable and courteous: fortunate, and euer inuincible in the warres, liberall to his followers, and of a high replenished bounty to euery one, a very patrone & defender of innocents, absolutely fauouring alwayes the right. Magnaminious as touching his estate, and the high and waighty enterprises he rooke in hand, exceedingly feared abroad, wonderfully beloued at home, mixing alwayes the interchange-  
 His inward able exercise of armes, with continuall study of learning. Of such rare modesty and temperance, as is marvellous: Insomuch as the King his father being here in England, when in the great fight of *Poitiers*, he had discomfited and ouerthrowne in one day three mighty battels of the French, and taken in the last of them *K. John* and his sonne prisoners; he was not puffed vp at all with the honor,  
 of.

*Parentesis.**Meiosis.**Aureosis.**Epanodus.*  
His mans  
estate,*His out-  
ward acti-  
ons.**His inward  
vertues.**Hypocypsis.*



of so stately and triumphant victory, neither grew he insolent vpon the same, but entertained the King and his sonne in his own Tent so honourably, and therewithall with so great nobilitie and surpassing courtesie, as that he neglected not to serue them himselfe at Supper, and seemed verily at that season in all things, to haue bin reputed in his own intendment, as if he had neuer bin conqueror. The shew whereof so much increased his incomparable bounty: and so mightily honored the estate of his victory, as that the King then confessed: that to become the prisoner of such a one, it could be no disparagement vnto so mighty a Soueraigne as himselfe, seeing that he was by the force of that only ouerthrow, made companion of the greatest Nobility that euer he saw. Many Honorable parts could I here inferre vnto you of him (infallible arguments of his incredible modestie) for long after this, when this mighty Prince had atchieued so many and weighty honours throughout all France, as that the regard thereof made his name a terrour, and his becke a command to compell their Soueraignty vnto his fathers obedience: he was required by *Don Petro*, King of Castile, to help him against *Henry* his bastard brother, who had then expulsed him vnlawfully, and vsurped vpon his kingdome. Whereupon hauing by the couragious endeaour of himselfe, and his Knights, and by their sole and onely prowesse, brought down the vsurper, and driuen him cleane out of the Country, (albeit his strength was such, & the admirable fauour of the people so great, as might easily haue inuited him, to the wearing of a Crown) he neuerthelesse of a high and noble disposition, holding it farre more honorable to make a King, then to be a King, so farre forth declared his temperance at that very instant (not commonly hapning vnto euery one, especially in causes of a kingdome) as that he vtterly abstained so much as to beare an appetite or liking therunto, howbeit the occasion was thereunto ministred by the breach of *Don Petro*, in paiment of his souldiers: but to his immortall renowne, placed and restored therein againe the true and lawfull inheritor of the same, setting him (according as was intended) in his crowne and kingdome. Could there my L. in any one haue appeared greater arguments of Magnanimity, Iustice, and Temperance, then was remaining in this Prince? And yet if continuall happinelle in all worldly attempts, if neuer ceasing and eternized

His bounty &amp; great humilitie.

His moderate.

Parenthesis.

Sententia.

Parenthesis.

Merisimus.



nized famous victories, if the commendation and honour done vnto him of his mightiest enemies, if strength and glory of his countrie, and honoured titles of his victorious father, if confirmed leagues of diuers mighty Princes, Confederates and Allies, if feruent and of all others the most principall and ardent loue of his Knights, subjects and followers, if all or any of these might any waies haue enduced him to the breach of either of these vertues, what wanted to the furtherance thereof, that in and vpon him, was not alwaies attendant and (as it were) continually powred. Was he not then wedded to honour, euen in his formost cradle? Did not *Fortune* immediately acknowledge him, and confesse that hee was her darling? Seemed *Vertue* euer proud, but in his greatest perfection? Grew *Fame* at any time so impatient as euen then, when (as the most conuenient harbour of all her worthinesse) shee sought out his dwelling? Agreed they not all with one voyce to abandon the stateliness of all others, onely to be resiant with him whom they held most charie of all others? Witnesse among many other his more then ordinary attempts, the three battels (then which no one thing throughout the world before or since became of more greater remembrance) by him in his most yongest yeeres, so miraculously foughten, the one of them which was at *Cressay*, against the French, when he was but eightene yeeres of age (as you haue remembred) the second at *Poitiers*, where died the King of Bohemia, and King *John* of France became his prisoner: the third against the bastard *Henry*, for the kingdome of Castile, where in one whole entire fight, the same *Henry* bearing a mighty hoste, was by meere surpassing valour and most worthy prowesse of this Prince discomfited, and by maine force thereof expelled his Seignorie. All which exploits, and many moe besides, celebrating thereby his eternall praises, when he had with greater glory then well may be conceived, furnished and finished, to the aduancement of his immortall dignity: See death, despightfull death, who ioyning with the malignitie of the wicked world, hatefull alwaies to vertue, and satisfying euer to malicious enuy, bereft the vnworthy earth of his most worthy life. But how? Not as falleth out to every common creature, deuoid of all memorie: for why? the soueraigne Commander of earth and skies, allotted it otherwise: neither becometh such stately paternes of honored vertue, whose

spirits



Spirits caried with greater efficacie of aspiring eternitie, then those whose duller conceits are adapted to more terrene and grosse validities, should be exempted their perpetuity. And albeit in all the progression of the wished life of this mighty Prince, any one thing was neuer found contrarying, blemishing, or in one sort or other impugning his honour (one sole imposition or taxe contraried in his gouernement of *Gascoigne* excepted) yet in the highest estate of his happinesse wherein he alwayes liued, was he neuer more happy or glorious, then euen in his very death. Infomuch as he then died, at which time in most honour and highest top of all prosperitie, he was principally establiished and chiefly flourishing: at that instant in which the type of his excellency was in no one title or iote obscured: at that very season when in the whole course and practise of his life, hauing still addicted himselfe to found out the incertaine and momentary pleasure of the world, hee had by perfect tryall, found out the small validitie and little affiance that was to be reposed in transitory and fading glory of the same. Euen then, when in the exchange of the eternall habitation (the incomprehensible ioyes whereof no eye hath seene, eare hath heard, nor tongue can expresse) hee best knew how to leaue this wretched life, and to compasse the sweet and wholesome meditation of the other. He died (my Lord) as he euer liued, vertuously and honourably, the determination of whose deceasing corpes, was preparation to new ioyes: and commutation of momentarie pleasures, an assurance of euer flourishing gladnesse. Thus, see you (my good L.) before your eyes, the most certaine and assured counterfeite of very true Nobility, furnished in the discovery of such a one, whose personage being in no kinde of excellency inferiour to that in the highest degree, may be of any other imagined, deserueth by so much the more of all honorable estates accordingly to be embraced. Great is the ornament of praise, and precious the renowne that longeth to such vertue: the diamond glimpse whereof equalleth in beauty the fairest, and dimmeth by the very shadow thereof the glittering pompe of the mightiest. Beautie, strength, comelines fadeth, yea, the world decaieth, pleasure vanisheth, and the face of heauen it selfe perisheth: Onely sacred vertue is immortall, she neuer dyeth, euer quickeneth, absolutely triumpheth, and ouer all other earthly monuments euen out of the deepest:

*Commemoratio*

*Consutatio*

*Synonymia*

*Praise of his death*

*Epiphonema*

*Peroratio*

*Euphonestia*

*Articulus*



deepest graue for euer flourisheth. Live therefore my L. vertuously, and die wheresoever and whensoever, yet howsoever honourably. My paper burthened with his long discourse, desirous rather to recreate then toyle your Lordship, enforceth an end. Recommending my humble dutie in whatsoever to your honourable acceptance.

**T**he respects of this Epistle argued in the personage of sonneable a Prince, haue caried in the matter thereof, the very shew of the highest and chiefeest vertues, wherupon all commendation may be principally gathered. The next hereunto shall be Vituperatorie also touching the person. Wherein as we haue in the other, sought by all occasions and circumstances thereunto incident, what to the furtherance of such requisite commendation might be alleaged: so will we herein imagine vpon what grounds or respects the occasions of dispraise, may as farre forth otherwise in any other quality be remembred.

*An example of an Epistle vituperatorie, concerning also the person.*

*Exordium*  
Of the  
cause mo-  
uing admi-  
ration.  
*Narratio.*

**S**I R, the strangenesse of an accident happening of late amongst vs, hath occasioned at this instant, this discourse to come vnto your hands. There was, if you remember, at your last being with me in the Countrey, a man of great ability, dwelling about a mile from me, his name was B. and if I faile not of memory therein, we had once at a dinner together sitting (by occasion of a pleasant Gentleman then being in our company) great speeches of him: the man I know is not cleane out of your conceit, and therefore I will cease in further speeches at this present to reuoke him. What generall hate the people bare him, and how ill he deserued from his first, conuersing among them, you haue not (I am sure) forgotten, insomuch as he was called the hell of the world, the Plague of the Common-weale, the mischief of men, and the

*Metaphora.*

*Exordium.*



to inferre? What execrable extortion that hee cared not to com-  
 mit? What villany so damnable that he durst not put forward?  
 O God, it is incredible to thinke, and vnpossible to be surmised, *Paradoxon.*  
 how great, how forcible, how manifold, how mischieuous, how  
 insufferable, how detestable hath beene the originall progression, *Auxesis*  
 continuation, and determination, of his most wicked and shame-  
 lesse life, and were it not that by the incessant out-cryes, continuall  
 cursings, and horrible denunciations of the innumerable multitude  
 of those, whom in his life-time he yoked, whom with his actions  
 he feared, whom with the weight of his endlesse wealth, he poi-  
 zed downe, that they durst not then whisper in secret, what now  
 they openly discouer, whereby the force of the wickednesse being  
 then secret, became not as now so open and apparant, I durst not, *Epiphonema*  
 me thinkes, of my selfe so much as surmize but the one halfe of *ma. Paradoxon*  
 that, wherein he became so notorious: so rare and vnused are the  
 euils, wherein he seemed to be so thoroughly fleshed. I haue won-  
 dered since with my selfe many times, what soyle it might be,  
 or what constellation so furious, as effected their operations in pro-  
 duction of so bad and vile a creature, at the time when he was first  
 put forward with liuing into the world: In the search whereof I  
 haue been the lesse astonyed, insomuch as thereby I haue growne  
 into some particular knowledge of his originall and parents. His *His parents*  
 Sire I haue vnderstood was a villaine by birth, by nature, by soyle, *Auxesis*  
 by discent, by education, by practise, by study, by experience: His  
 damme the common sinke of euery rake-hells filthinesse: the one *Allegoria*  
 of whom (after innumerable offences committed, whereby hee *Epanadus*  
 deserued a thousand deaths) was at the last for a detestable and  
 notorious crime burned peece-meale vpon a stage in Holland, and  
 the other (after sundry consuming and filthy diseases, neuer able  
 to rid her) was in like manner hanged aliue in chaines for a most  
 horrible murder in England. Expect you not then, that the pro-  
 creation and generation of such an issue, must by argument of the  
 Parents condition, sort to some notable purpose? you do, I know,  
 and in truth how could it otherwise be likely. Now if hereby *Antiphrasis*  
 wee should conceiue of his education, and how his childhood  
 past away, being fostered vp as he was, from one place to another,  
 without any certaine abiding, but onely *Cælum omnibus commune*, *Apostrophe*  
 the common habitation of the world. We must, no doubt, suppose  
 that.



44 *Epistles vituperatorie touching the person.* The English

that hee saw much, knew much, practised much, ouerpasse much  
and was glutton with very much. And surely if I should giue cre-  
dit to some, whom I durst beleue, that knew him euen then when  
he was not much more then a child, the very yeeres he lastly bare  
gave not more assured testimony of that hee now was, then the  
season which he then passed, did yeeld an indolable approbation  
what in time following he would become: for euen then, what ra-  
pine, what theft, what iniurie, what slander, what lying, what enue,  
what malice, what desperate boldnesse, and daring to enter into a-  
ny mischief, was in him thoroughly planted? There was not (by re-  
port) any one thing whereby a man might afterward be coniectu-  
red to become infamous, but was in him fully replenished. Credit  
me, I coniecture so manifoldly of the sequel of his actions, as when  
I vnderstand what he was so ripely, I maruell that he liued thus  
long so wickedly. But shall I turne here-from to his Adolescence,  
and shew what therein I haue heard? Truly it passeth all capacity  
to be censured: and it is too too much to be thought vpon. His  
pride, his boldnes, his shamelesse countenance, his lookes, his ge-  
sture, his shew, his liuing, his conuersation, his company, his haunts  
shewed still what he was: There was no rake-hell, no ruffian, no  
knaue, no villaine, no cogging raskall, no hatefull companion, no  
robber on high wayes, no priuie pilferer, but his hand was in with  
him, and that he was a copesmate for him, no brothell house but he  
haunted, no odde corner but he knew, no cutter, but he was a sha-  
rer with, no person so lasciuious, abiect, vilde, or dissolute, but hee  
would be a copartner with. Yet after all these trades, haunts, sha-  
rings, and partakings, he became at last to serue an old miser, aged  
for his yeeres, and miserable for his couetousnesse. The wretched  
old man (as each one fancieth as he liketh) conceiued so much of  
the odde youth, that he tooke him into his seruice, where with bad  
attire, and thred-bare diet, he liued with him a pretty season, some-  
what more then quarter master. In the end (by whose theft God  
knowes) the man had a chest broken vp, and a little coyne and  
plate stolne, wherewith (becomming desperate) it was deliuered,  
he hung himselfe for grieve, and being now dead, left no issue or  
other heire to succeed his wretchednes and double barred hoord,  
but B. his man, who being a strong lubber, was by this time grown  
a sturdy knaue, and would needs be counted a man, & thereupon  
he

His child-  
hood.

*Euphemisms.*

*Omnitotum.*

*Adolescence*

*Sinathristi-  
dus.*

*Parison.*

*Brachio-  
gia.*

*Ironia.*

*Metaphora.*

*Epitheton.*



he became owner and intruder to his masters pelfe, wretchednesse, *Allegoria.*  
 and miserie. To reckon to you since, how he came into the coun-  
 try here, became a purchaser, how he hath spent his youth, passed *His youth*  
 his old age, what liberty, extortion, wrong, cruelty, rapine, mis- *and age.*  
 chiefe, and all kinde of villany, he hath bolstered, perpetrated, fol-  
 lowed: what infidelity, falsehood, reuenge, priuy guile, treache- *Asyndeton.*  
 ry, betraying the innocent, beating downe the poore, fatherlesse  
 and widdowes: how much euill hee hath done, and what little  
 good he hath deserued, what should I clogge my selfe with the re- *Antiphras-*  
 membrance, or trouble you with the rehearfall. It is too much, I am *ra.*  
 not able, I cannot, nay, it were vnpossible to performe it. What re-  
 flecth then, but that I hasten to the scope which in my formost pur- *Transfio.*  
 pose was intended, that hauing deliuered his shamefull life, I doe  
 report vnto you his shamelesse and vnaccustomed death. See then  
 the incomprehensible power and iustice of God, see the weight of  
 his measure, see the wonderfull demonstration of his secret iudge- *Profonmen-*  
 ment, how of a carelesse life ensueth a cankered death: of a wilfull *ss.*  
 living a wretched ending; of such money-misers so manifold mi-  
 series, as whereof I ligh to thinke, and grieue to remember. The  
 man somewhat before his sicknesse grew into an extreame num-  
 nesse, insomuch as hee that neuer lusted to helpe others, was not  
 now able to helpe himselfe, nor any cared to relieue him; after-  
 wards fretting and fuming with himselfe as it seemed, that not-  
 withstanding his great masse of money, and huge heape of wealth,  
 none could be entreated with prayers, or hired with gifts, so much  
 as to meddle with him, he grew into such a frenzie, & consequent-  
 ly, into so rancke a madnesse, that hee sat swearing and blasphem- *Hypotiposis;*  
 ming, crying, cursing, and banning, and that most execrable, his  
 lookes very grim, furious and changed, his face terrible, his sight *His inor-*  
 fiery and pearcing, they that saw him feared, and they that heard *ordinate sick-*  
 of it durst not come nigh him. In conclusion, some that pittied *nesse.*  
 more then his deseruing, and grieved to see that they could not re-  
 dresse in him, caused a company to watch him, others to provide  
 warme broaths, and in conclusion vsed all meanes possible to com-  
 fort him. But what can man doe to preuent the secret determina-  
 tion of the Almighty? For loe whilst all men left him, and each  
 one stood in doubt of him, a company of Rats vpon a sudden pos-  
 sessed his house, his tables, his chimnies, his chamber, yea his very bed *Misermu-*  
 and



Epiphonema.

His death.

Metaphora

Epilegus.

and his lodging, vpon which and about which, they were so bold, as in the sight of the beholders they durst appeare and come before them, and being stricken, aboade, and were killed, and others come in their places. What shall I say, the sight became so vncouth, as all men shamed, each one feared, and none durst abide it: whereupon the miser being left alone, thus pitifully died. The stench of his corpes admitted neither day-light nor company wherein to be buried! Two onely that were the conueiers of him, sickned vehemently, and one of them died, the other is yet scarcely recovered. The matter hereof seemed vnto me so strange, and therewithall so opportune to warne vs of our actions, considering how severely God punisheth when he is once bent to correction, as I could not but deeply consider of it, weighing with my selfe that such as was his life such was his death, the one being hated of many, the other not to be tolerated of any. The circumstance whereof, referring herewith to your deep consideration, I doe bid you hartily farewell.

## Of Epistles deliberative.

## Chap. 10.



**D**E next vnto these last of this Demonstratiue kinde are now the Deliberatiue: the first titles whereof in order suted forth, appeare to be Hortatorie, Dehortatorie, Swalorie and Diswalorie. These being, as I said before, nereely affined together (saying onely that the Hortatorie and Dehortatorie are a little moze vehement, stirring and pricking then the others, yet both consisting in well aduising and counsailling, the one by necessity, the other as an inducement to things laudable and worthy) neede therefore in all seeming but one manner of direction in them to be followed. You shall then vnderstand that the seuerall parts in either of these Hortatorie or Swalorie, to be considered, doe principally stand vpon a diuersity of affections, which nature, as it seemeth, hath from the beginning ordained, to be as it were stirrings or prouocations within vs, thereby to propose a direct and most ready way vnto Vertue, or to terrifie by like degrees, or withdraw vs from the pursuing of vices.

The motions or affects herein frequented, may be said to be either



either of praise or dislike, of hope or reward, or feare of euill to follow, of loue to well doing, or of hate vnto badnes, of emulation of others praise, gloze, or reputation, of expectation thereon depending, of examples or of intreaty. By laying out of all or either of these, as occasion shall serue, consisteth the efficacie of all exhortation or aduising, pulling backe or dissuading. Now how the qualities of these, or any other in generall touching the property they haue with Vertue or Vice, may for any turne be allotted: I must as well for this Deliberatiue kinde ensuing, as for other titles whatsoeuer, the same hereafter requiring, wholly refer the learner to the places in the chapter preceeding the Epistles Laudatorie and Vituperatorie in all things to be directed.

As touching these particularities, which wee haue termed Motions and affects, let vs consider if you will in seuerall, and for what efficacy by distinguishment of all their properties and parts they may beare in this writing. Praise (no doubt) in matter of exhortation or stirring vp to well doing is of most singular force, and so questionlesse is Dislike, when generally it may be drawne from a regarded conceit of the greatest and worthiest, to the withdrawing from euill. For if wee shall but enter into, or consider of our owne common passages: what is it, I pray you, that preferreth or disalloweth, giueth grace or disableth the actions and endeuours of men, but the speciall allowance or dislike that is euery where had of them? Is it not account alone that giueth encouragement vnto Vertue? Is Vertue so fully advanced in any thing as in the estimate praise and reputation, that is attributed vnto her? No surely. And this by insight had into the very worst and lowest sort of men shall you finde, that there is hardly any living of so base and contemptible a spirit, but that by Praise and commendation hee may be drawne vp to some liking of well-doing. And howbeit the issues of mens actions doe at any time seeme to be spotted with euill, yet desire they at the leastwise for their reckoning sake, that they might be esteemed as good.

By this appeareth the singularitie of things excellent, in so much as nothing is, or seemeth rightly praise worthy, but what is accounted good: so little reputation haue the perpetrators of euils, as that of necessity they are compelled to seeke credit,



credit, by fallſely attributing vnto themſelues the name of good. How much more then true Praise and Miſlike of things worthy, or to be deſpiſed, may by all likelyhood be auailable with thoſe of good ſpirit, to draw them to Vertues.

To apply now this praise in exhorting or counſailing any one, it becometh we firſt conceiue what diſpoſition, habiliments, or other matter of value are in him whom we haue to deale with, furthering or conuenient to ſuch a purpoſe, whereunto we would exhort or perſwade him, and the likelihood of the ſame, greatly to put forth or commend: or if before time hee haue behaued himſelfe any wayes well, we ſhall encourage him in praizing of that already done, and in ſhewing that the more excellent the thing is, the more difficult it is to be attained, for *Difficilia quæ pulchra*, and yet the difficulty not ſo great as the praise, glory and reſoordation thereof, ſhall thereby afterwards be returned honourable.

Likewiſe, if the ſtate of the party doe ſerue thereunto, it ſhall not be amiſſe to put him in minde of his parentage, or that falling of his Fortune. Vertue, Nobility of minde, Wit, towardneſſe, his great expectation, ability, age, and Diſcretion, all of them no leſſe requiring, but this with great modeſty to be deliuered, leſt in ſeeming to prefer the certainty of thoſe vertues which are of good account to be in him, we doe not palpably glose with the party, and as it were ſeek to draw from his perſon or account, the things that neuer came nere him.

Now as Praise, and the laudable eſtimate of euery good action, together with the iuſt miſlike of things euill, ſpurreth and egegeth forward to great purpoſes, ſo very much therunto preuaileth this other of Hope, not that which of a ſeruite and baſe humour or condition enſucth, which expecteth nothing that is ſtrate of gaine, and perſormeth all endeouours by expectation of reward, but that vertuous kinde of Hope, which enableth to the perfection and abſolute ſumme of all worthineſſe, and whoſe limit is honour, reputation, eſtimate and account: A like companion whereunto is Loue, being a zealous affection of things ſingular, which Loue produceth likewiſe in it ſelfe, not a miſlike onely, but a burning Hate of things vile, contemptible, and vnbeſeeming.



As theſe in themſelues doe each particularly thruſt forwards to goodneſſe, ſo that many times Feare, or doubt of inconuenience that may enſue, terrifieth or diſwadeth from euils. Commiſeration of the lamentable ſtate of any one, prouoketh alſo ſometimes to pittie, and diſturbeth in like ſort many times from reuenge. Expectation, as well of Loue as of Hate, of good opinions as miſlike in compaſſing of any thing, is not the leaſt. Shame and ignominy of the action alſo, the dependance whereof is oftentimes occaſion ſufficient of wel-doing, and hindrance alike, and withdrawing from purpoſes. But aboue all is the ſpurre of Emulation, whole force gathered by a certaine kinde of Enuie of others proceedings, kindleth flames of regard to aſpire vnto the like, but not that ſluggiſh and execrable enuie bred of moſt wicked and deteſtable malice, which when it ſelfe cannot, nor is able to doe any thing worthy, ſnatcheth and continually gnaweth on the deſerts of others, but that generous and noble kinde of enuie which diſcrete Nature and vertue haue inſinuated in our mindes, emulating by a ſeruent deſire to compaſſe, or poſſibly to goe beyond what mightily by others hath bene perſormed.

The authoriſty of Example is alſo very weighty, giuing warrant to any vertuous imitation that may be preſcribed. And laſtly, requests and intreaty which euermore preuaileth according to the writers credit or grauity. Theſe being ſufficiently conſidered, we will now according to ſuch like directions, endenour to ſete forth vnto you ſome particular examples.

*An Example of an Epistle Exhortatorie for the  
attaining of vertue.*

I Haue many times deſired with my ſelfe (good Coſen) to obaine *Exordium* ſome neceſſarie meanes, whereby to manifeſt the great good will I doe owe vnto you, and in ſome ſort or other to giue you to vnderſtand, how much and how greatly I haue tendred thoſe good parts, that many times I haue ſcene and proued to be in you. And for as much as Fortune hath denied vnto me the eſtate, reputation and wealth, that many haue gained, and the moſt doe couet, whereby I cannot if I would, beſtow vpon you ſuch riches and treasures



*Paranoma-  
sia.**Insinuatio.**Anaphora.**Meiosis.**Synonymia.**Hypotyposis.*

as might breede content vnto others: I am determined to impart vnto you, that, which vnto your present condition seemeth most requisite, and wherewith vse and common experience hath heretofore inured me, in stead of wealth to give you words, in stead of gold, good, for riches, reason, and in lieu of liuing, to affoord you a louing and constant heart. And whereas I am enformed, that contrary to the expectation of some (who ouer peremptorily haue heretofore deemed of these your young yeares to be laden with loosenesse, and led forward by liberty) you haue of your selfe, and of your own motion and free-will, obtained license and allowance of your father to go to Cambridge, in mind to giue your selfe wholly to study, and the sole fruition of learning, I mused with my selfe whether I might more commend the motion, or attend your perseverance in the action that thereby you haue taken in hand, in so much as the memory of the one cannot be for the worthines more permanent, then the glory of the other, to your everlasting commendation will appeare to be most excellent. It is reported of the mighty *Alexander* of Macedon, that he was a King, that hee was puissant, that he was warlike, that he was famous, that he was a Conqueror, and that he subdued the whole world: but when he came to himselfe, to the conuincing of his own appetite, to rule reason by the square of right, he became a meacocke, a childe, an infant, what should I say? he was no body. How much greater then he was, had the worthy Prince appeared, if, as in the conquest of sundry mighty kings, regions and prouinces, so in all other things tending to the suppression of his own peculiar affects, he had bin no lesse or fully so much as *Alexander* & *Scipio*, the most renowned amongst the Romans, and for his sundry great exploits in *Affrica*, surnamed *Africanus*, we doe read, atchieued many valiant and incomparable victories, & were it but the sole battell which he fought (when Rome was now at wracke, her Nobility spoyled, and her glory trod vnder-foot, ready almost vpon any reasonable condition to be deliuered into the hands of the enemies) in which he then freed his City, repulled *Hanibal* by a mighty ouerthrow, and thereby daunted so far forth his pride for ever, as expelled from him all hope thence forward, at any time else to become a Conqueror: it could not otherwise be said without question, but herein, yea in this onely action,



action, hee deserued eternall memory: But was he herein, thinke  
 you, & for this onely matter throughout all the prouinces recoun- *Antipopho-*  
 ted so famous? No assuredly. It was also his rare and most singular *ra.*  
 vertues otherwise, that fully perfected & polished the glory there-  
 of. It was his rare *Temperance, Modesty, Continency, and Sobriety,*  
 wherein with wonderfull admiration hee exceedingly florished,  
 and became extolled aboue all others. This was it, wherein more  
 then *Alexander* he became regarded and famous. The conquests  
 that by this meanes he daily made of himselfe, returned more glo-  
 ry to Rome, more firme faith and reuerence, then the forcible pro- *Epiphone-*  
 gressions of all others his fatall ouerthrowes and victories: of so *ma.*  
 great & wonderfull reputation is Vertue to all her followers. This Praise of  
 being so, how can I then say, but in this your action, you haue of the person.  
 your selfe right wel begun, how can I think, but aboue many others  
 you haue therein very well deserued? Wherein should I augment  
 your praise if not in that which you haue hereby so wel performed,  
 the force, the operation & effect of all which, hath onely consisted  
 in subduing your owne appetite? Great commendation haue you  
 won, I must needs confesse, & more then with common worthines  
 haue you in this thing demeaned your selfe, but (my good Cosen)  
 it is not enough to haue well begun in a matter, without also there-  
 in you do vse perseuerance. *Hanibal* knew well how to subdue, but *Paramin.*  
 he knew not how to entertaine his victories. As you haue already  
 in this your resolution gotten great good liking, so behoueth both  
 for the preservation of what already won, & to induce a perpetuall  
 increafe to the same, that you do euermore frequent and by earnest  
 and zealous prosecution seeke still to entertaine the fruits thereof.  
 Proceed then a Gods name, and goe on with good lucke in your *Exhortatio.*  
 enterprise, the more harder and greater you finde the difficulty in  
 attaining to vertue, the more vehement shall be your glory, and the  
 more honourable the reputation that thereby is pursued. For, what  
 hath a man of all that may be left vnto him in this world, wherof  
 to vaunt himselfe, but the memory of that wherein he hath most *Confirma-*  
 worthily trauailed. The rich reape possessions, which when them- *tio.*  
 selues are once passed away, are immediatly distributed to others.  
 The pleasures of the world are momentary, and after we are once  
 dead we perceiue them no more: Worship, honour and dignity,



*Antiprophe-  
ra.**Ab equo.  
Praile of  
his ance-  
stors.**Anecessi-  
tate.**Of expe-  
ctation.**Of loue  
and hate.**Hyperbole.**Epilogus.**Entreatie.*

perisheth euen in the very selfe remembrance. The reuenewes of the mighty when life is once fled, are no more to be tendred. Shall wee then for a number of fruitlesse vanities, (the regard whereof doth neuer last longer, then whilest we are in present vse of them) neglect the search of that which is of all others most permanent? No surely. So behoueth not such as your selfe, that of your ancestors haue had so many good encouragements, besee meth not the remembrance of their excellencies in you alone to be perished. Tis *Vertue*, beleeue me, that proueth *Fame*, and solely *Fame* that makes men immortall. All other meanes are feeble, as the originall from whence they are deriued is vncertaine. At least- wise, it shall many other wayes stand you greatly vpon, to continue this course, insomuch as by the emulation of the vertues of others, you shall thereunto be constrained, besides the loue and regard that all men haue borne, and euer doe beare to the remembrance of vertue, the expectation of your entirely fauouring and carefull louing friends, who with great longing doe attend the prosecution of your worthinesse, the ill conceit, malice & spire that some haue had towards you, whereby to ouerthrow the good opinion of your father, who with greater greedinesse then Wolues themselves, with more enuie then the Crocodile, and farre more poyson then the Serpent, doe lie in wait but onely to hearken after the newes of your declination, and the dissolued purpose of your good intention. Finally, my dearest and best fauoured kinsman, I doe adiure you, pray you, and as earnestly as I can beseech you, by the very pure and entire loue of Vertue, whereof you now shall become partaker: by the immortall fame thereunto onely awarded, by the care you are bound and ought to haue of your selfe, by all the kindred that hath tied vs in affinity together, by all the loues and possible entreaty that I can, you doe persist, continue and remaine firme in this your intended purpose. In pursuite whereof you shall minister vnto your friends ioy and comfort, to your enemies shame and reproach: to your selfe praise and eternall regard, and to all sorts of your acquaintance occasion to admire you. Preferring many times my care and earnest affection towards you, with my manifold greetings vnto your good selfe. I doe bid you farewell, &c.



Of Epistles Responsorie.  
Chap. II.



As much as the knowledge of letters Responsory, are as meete to be vnderstood in the ordinary occasions hereof as any others, I deem it not amisse amongst the passages of these severall titles of Epistles to sort you forth also of them some particular examples, the better in their disposition to enable the learner as occasion may serue. Touching which, it is to be vnderstood that the matter of every answer taketh his originall of a letter preceding, and dependeth principally on the parts thereof. The ordering wherof (except in Letters Excusatorie or Defensorie) is wholly exempted, the course in those Letters prescribed, and the obseruation in these, is principally to consider on what parts the Letter which ought to be answered consisteth, or is chiefly grounded. Those, howbeit it behooueth wee doe fully answer, yet shall you not (as some ignorant of well-doing haue done) recite in your answer the whole circumstance of the matter charged, verbatim in a manner as it is written before you, for that would breed tediousnesse, besides a ridiculous disorder by such meanes frequented, but you shall (if need so vrges) capitulate the principall parts of every severall matter charged, and thereupon frame you to answer the points in sort as before you shall be deliuered. Or sometimes not needing any rehearsall at all, if the points be but few, you shall answer onely as the matter you haue in hand is to be deliuered. Or otherwise in this sort. Touching the points in your Letter to be answered: for the first I say, or it is thus, or thus, &c. In the second it is so, or so. For the third, in this manner, or in that. Touching the fourth, &c. And so answer the parts by their number. By which meanes you shall both draw your selfe to a breuity therein, and become farre more pithie in the matters you haue to write of, then otherwise can be expressed. And this being sufficient for all matters hereafter, touching these Responsorie kindes, we will now for the first example set you downe an answer to the Epistle preceding.



*An example Responsory to the last Epistle before remembered.*Proferenda.  
ss.

Dichologia.

Allegoria.

**T**H E regard of your exceeding good will, and weight of your aduice and good exhortations ( my very good Cosen ) haue moued me many times to think on you, and to thank you for the same. I take no little comfort of your great good liking of my determination, and that the endeouour thereof beareth so forcible allowance at your hands, as to reckon the same in so hie & great account, as you do. I did ( I confesse ) erre a while, but how? as a yong man I went astray I grant, but not with perseuerance, for I reclaimed my selfe ere I fell, and stood vp right ere by ouer much weight I slid too farre in my purposes. *Errare est humanum, sed persistere belluinum.* The course I haue taken in hand as it was estranged from the opinion of many: so in the prosecution thereof, I hope to vse such pursute as willingly by declination therein, I meane not to become offensive to any. Feare you not sir, the account is already set downe, for notwithstanding my greene yeares must yet of force continue their note of imbecility: This prerogative yet remaineth that I may, as I list adapt my opinion to grautie. You shall (good Cosen) do me a great pleasure, if as I am partner of your loue and entire affection, so I may sometimes be partaker with you of those exercises and sweete pleasures, wherewith your study is frequented: I meane that with some discourses of yours you will now and then remember me. By expectation whereof, you shall often prouoke me to answere you. Thus assuring my selfe of that I neuer yet distrusted at your hands, your zeale and fidelity towards me, I regard you as faithfull as I haue euer found you, and so will alwaies account of you, &c.

*An example of an Epistle hortatorie, to the study of Learning.*

Exordium.

**I**T is no little pleasure vnto me, to consider with my self, my good IN. the great trauaile, cost, and paine, daily imployed by your dearest beloued parents, to induce vnto you the precious, and of all other most delicate and sweet pleasure of Learning: the value whereof,



whereof, is without all estimate, and the comfort therein concei- *Innuatio.*  
 ued, in no wise to be comprehended: the louing regard of whom,  
 and the most lamentable want of the other, when I doe see you ei-  
 ther with some ill saouring aspect not to incline vnto, or with  
 some more then strange or vnsued tearmes not to account of, I can  
 not but grieue with my heart, respecting the linke wherby I stand  
 charged to either of you, in so great apparance as I doe to behold  
 the same. True it is, that you are a Gentleman, that you are heire *Propositio.*  
 apparant to large and very great possessions, that you are (for the *Merismus.*  
 yeares you beare) of comely and goodly personage, that you are in  
 all things well accomplished, and euery way as becometh: but yet  
 when I behold this fauour, this comelinese, these accomplish-  
 ments, and know you to be a Gentleman, and thinke vpon your  
 large ensuing reuenues and possessions, me thinkes there should  
 yet be an ornament of all these, and a thing of farre more goodly  
 shew, and more surpassing value wanting the same, that might, if it  
 were well entertained, adde more glory vnto all the others, then  
 the weight of the rest were euer able to purchase. For suppose that *Procatalsis.*  
 all these complements of yours are of large price, & very necessa-  
 ry, as they are indeed, & such wherewith the state of man is great-  
 ly beautified, yet are they all but things pertinent, vnto the body,  
 by force whereof (setting onely our shape aside) we doe commu-  
 nicate in euery thing with beasts, for with them we liue, we moue,  
 we goe, we eate, and enioy the sensuall appetite of inward or out- *Synonymia.*  
 ward abilitie. But by the benefit of learning, of knowledge, of *Asyndeton.*  
 skill, we make difference of things, and are only thereby in our  
 selues, distinguished from beasts. And if a man which is the prin- *Paradigma.*  
 cipall worke of God, was from the beginning a chosen creature, in-  
 dued aboue any others, and therefore pointed to excell and goe  
 beyond all others, how much more needfull shall it be for euery  
 one, according to such appointment, to preferre and put forward  
 the vse thereof vnto his owne profit? And seeing as well by the or- *Commeratio.*  
 dinance of God, as common vse of reason whereby we are gouer-  
 ned and led, euery man is induced to propose vnto himselfe the ex-  
 ercise of things that are good and honest, and that the same also  
 among these, which maketh a man neere to his Creatour in per-  
 fection, is of all others the most to be desired: how much available  
 then and important is it to euery man to be frequented with lear-



*Ab honesta.* ning, the vse whereof freeth him of common ignorance, and maketh him capable of the high and lofty mysteries. And if in any study whatsoever, the reputation of honest & good is to be sought for, what I pray you then learning, may be iudged more honest, which hauing with it a certaine kinde of diuine and sacred originall, hath from the beginning of the world been with all men in greatest price and estimation? What may be deemed more good then that which from very Asses and blockes, and (if it were lawfull to say) from brute men and beasts also themselves maketh distinction, and without the which, there were left vnto vs from such, no place at all of difference? What then that can be said to be more honest, which draweth a man vp to the diuine contemplation of the sacred Maiesly, to the knowledge of high and heauenly things, of worthy and honourable vertues, and being sequestred by the want thereof hee becommerh no otherwise then as a hogge, still grouelling on the earth, searching onely wherewith to fill his belly, neglecting in the meane time the expectation or regard of any other stately or eternall Soueraignty? Now therefore, if the vse learning, as the thing of greatest account and most worthy, is here set downe to be so generally commended to all sorts of men, how much more consonant and agreeing is it then to the reputation of a Gentleman, who by what distance soeuer he is measured in capacitie, minde, order, state and gouernement from any other common or ordinary person, by so much the more ought hee in all endeuours to aspire and seeke to goe beyond them? For whereas aliother men in their seuerall vocations are for the most part, as it were with-drawne from the speciall notice and eye-marke of all publique administration and gouernment: the Gentleman contrariwise, the more worthy and noble that he is in calling, the more neerer is he to that aduancement whereunto by nothing so much as learning hee is enabled to be preferred. For what profitable member can he be in such a place, whose ignorance is farre greater then his wit, and whose knowledge is lesse then the least of that, whereof he ought to take notice and experience? And seeing learning is of all other things, a store-house so plentifull and precious, as whereof the wise man maketh his treasure, the poore man his riches, and the wealthy one his pastime and pleasure, shall the Gentleman who in all other things, by Nature

strueth.

*Allegoria.**Synathris.**met.**Antithesis.**Epiologia.**Epanodos.*



Striveth to be excellent, bee in the greatest action of all others so  
carelesse and negligent? Admit that you will here allcage the te- *Parabol-*  
dioufnesse of studie, and a certaine impossibility almost to attaine *g<sup>is</sup>.*  
therunto, I must answer vnto you againe, that this commeth not  
of the labour thereof, which to those that willingly aspire to the  
delicate taste of the same, yeeldeth great facility with pleasure to  
be receiued: but to a slothfull and sluggish endeavour and dispo-  
sition. Farre be it therefore (good Sir) that you being a Gentle-  
man in all other things so towardly, and the sonne of such a one  
as you are, should with the touch of so great a blemish, bee so  
thoroughly stayned. So worthy a discent, as whereof you are de- *Epiphonema*  
riued, such infancy and childe-hood wherein so worthily you  
haue bene trained, so great loue and charge of parents wherwith  
you may be animated, doe inuite you far otherwise, and to a more  
excellent purpose. Let the sweet and yet vnknowne delight *Auxesis.*  
thereof prouoke you, the praise and commendation solely to ver-  
tue appropriate and belonging, once pricke you forward, the ho-  
nour and aduancement therby continually happening egge you.  
And if none of these preuaile, yet the riches and reward farre grea-  
ter then any earthly treasure, which are thereunto incident, tie you  
to a desire thereof. Thinke of the worthinesse of those, who by *Dignitie*  
how much the more noble they were in birth, by so much the more *and zeale*  
zealously they haue trauelled, not shunning any labour, sweate, re- *of others.*  
dioufnesse, scorning, yea bondage it selfe, wherby to compasse vn- *Auxesis.*  
to themselves the glory and rewards annexed to the dignitie  
hereof. And if no other remembrance may be sufficient to esta- *By exam-*  
blish you, regard yet your liuing father and grandfather, the one *ple.*  
of whom neglecting his ease and quiet at home, trauelled all  
France, Germany, and Italy, to the intent to attaine vnto the great-  
nesse of that whereunto you are so hardly perswaded. Neither  
thinke I that you in whom all other good actions do so plentiful-  
ly flow, will herein alone with a little labour be terrified: Where- *Peroratio.*  
fore my good N. I esteemes entreat you againe, and againe, by all  
the loue you haue ought to your name, fame, parentage & stock,  
and by all the expectation that in them, or any of them, is of your  
happinesse conceived, you will proceede in this purpose: the  
weight whereof, besides the commoditie and pleasure redounding  
to



to your selfe, shall vnto your parents and all others retorne more comfortable and pleasing. All which recommending to your courteous consideration to be entertained, I doe herewith take my leaue, &c.

*Another example Hortatorie, wherein an honourable Gentleman is egged forward in the profession of Armes, to the seruice of his Prince and Countrey.*

*Exordium.*

**S**ithence the time of my little abode heere in London, being scarce twenty dayes, vnderstanding of the being in towne of my Lady your mother, I repaired thereupon to her presence to visit her: there did I receiue notice of your being in Ireland, and that vpon your honorable behauiour, and good seruice there done, the L. D. did not onely testifie the same by his owne hand-writing vnto diuers of the priuie Counsell, but also in especiall letters besides commended the weight thereof, vnto the regard of her most excellent Maiestie.

*Insinuatio.*

*By praise  
of the  
action.*

*Parenthess  
Epitheton.*

I did not a little reioyce to see that in such young yeeres wherein commonly falleth out a contempt of all excellencies, and a fantastickall desire of counterfeit vanities, you could (besides the common trade and custome of the world) addict your selfe wholly vnto so weighty and honourable an exercise, as by laboursome trauaile in the seruice and honour of your Prince and Countrey, to put forward your selfe so timely. Credit me, it is not a little pleasing vnto me to thinke thereon, neither standeth my affection so slender vnto your fathers off-spring, but that I must euer hold the reputation of their well doing, an aduancement to my imaginations, and the sound of their good successe the very harmony of mine inward soule.

*Metaphora*

*Anaphora*

It is no new thing, I confesse, euen in these daies to see a Gentleman honourably descended as your selfe, and of like worthy education, to attaine vnto learning, to become practised in Armes, to put forward themselves in seruice, but to continue with resolution, to performe it with labour, to atchieue it with valour, to beare it with honour, heere is the excellencie, this is the rarenesse, hence springeth the nouelty.

*Veritas*



*Virtue* retaining yet her ancient Maiestie, though not pursued as *Hypotiposis*.  
 in old time, with such wonted vehemency, hath three entrances, *Virtue*  
 leading directly vnto her beautifull passage, by the ports whereof, *hath three*  
 whosoever is desirous to attaine her, in her purest and most glo- *entrances.*  
 rious estate, must of necessitie enter. First, *Fortitude*, whereby hee *Fortitude*,  
 must be enabled to endure whatsoever labour and travell to be im-  
 posed, accounted nothing difficult, to the end and sweet reward  
 whereof her excellency is appropriate. Next, *Magnanimitie*, *Magnani-*  
 which by a vehement and haughty desire, reacheth vnto things *mitie.*  
 most excellent and of highest and stateliest value, not regarding  
 the hard, tough, and maine force of the passage, with what pursuite  
 soever it must be followed, so be it by such means it be wonne, and  
 the glory thereunto due, may at last be attained: the reach wher-  
 of, tending to the last end & scope of all his determinations, sweet-  
 neth all manner of travell, and enduceth therewithall a contempt  
 of whatsoever lesse valued or hindring, to the worthinelle of the  
 same. Then *Longanimitie*, enabling by great constancy with rare *Longani-*  
 and accustomed patience, to awaite and endure the end, neuer gi- *mitie.*  
 ving over vpon whatsoever assaults, till the determined scope be by  
 all kinde of industrie fully and perfectly furnished.

For this cause, the most renowned part of *Virtue* is said to be ex- *Etiologia.*  
 cellent, for that many doe contemplate her a farre off, but few or  
 none at all doe almost come nigh her, as perfectly to see and di-  
 scerne her, in so much as some, nothing regarding the singularitie  
 of that, whose sweetnelle they neuer tasted of, become forcelesse of  
 the pursuite of so diuine an excellency: and some others favoring  
 a little the daintines thereof, yet ouer-reached with the tediousnes  
 of the enterprise, and hindred by the opposition of a thousand va-  
 nities, are so astonished in the first on-set, as being therewith ouer-  
 come, doe by and by giue over their purposes.

Now therefore my C. if you be a right fauourer of *Virtue* in- *An exhortation to*  
 deede, it behoueth that by these possibilities you doe (as a faithfull *virtue.*  
 regarden of her diuine and sacred essence) onely seeke to pursue  
 her, and that with such and none other respects, and to no other  
 end and purpose, but for the sole fruition of her. stately and im- *Merisus.*  
 mortall deitie.

The time now calleth you forth, your country and soile where-  
 in you were borne and nourished inuiteh you, your praise already  
 gotten,



gotten, and hope of renowne euer after to follow, perswade you, the honour of your house and parentage constraineth you, yea euery of these solely and altogether do exhort and command you, that becomming the selfe-same you vowed, and they long since haue looked for, you doe now shew your selfe such as was promised, and wherein the expectation first conceiued of you, may in no wise be frustrated.

*Clymax.*

Consider I pray you, that the reward of Vertue is Honour, the guerdon of honour, Fame, the scope of Fame, eternity, the seate of eternity, immortall and euermlasting glory. In liuing in the seruice of your Prince and country, the profession you haue taken in hand is honourable, the charge honourable, purpose honourable, and the end and successe thereof must needs be honourable, it beho- ueth then that your continuance therein and your owne deserts be also deemed honourable.

*Metaphora*

Thinke when you tooke vpon you to beare Armes, you then receiued the full cognizance of Vertue, you were entertained with Honour, you became apprentice to Fame, and it was affirmed (that being with loyalty demeaned) you should at length receiue the reward of euer-flourishing glory. It is (belecue me) no small mat- ter, that being a particular member, you are put forth as a pillar, vpon the proppe whereof reposeth one part of the weight of the Common-weale, that the ioyes of your whole countrey are fixed vpon your wel-doing, that in pursuite hereof your private cause is not your owne, (the secret reuenge whereof may happily turne to an infamed mischief) but the cause of the common good, the publike matter of all, and that whereof the scope is of all others most famous and honoured.

*Of right and meet.*

Being entertained in a sort as you are, you should highly wrong the opinion of a great many in drawing backe from that wherein you haue been already so worthily behaued, and in becomming lesse in that whereunto in your cradle you were at the beginning so principally ordained: for vnseemely were it that you should not haue been hereunto at the first committed, vnlawfull not to haue persisted, and dishonourable (in due sort) not to see it accom- plished.

*Of exam- ple.**Paradigma.*

Proceed then my C. in that wherunto your vertue, your paren- tage, your soyle, and your fidelity haue called you, think what, how much,



much, and how greatly it importeth you, that hauing had so many of your ancestors since their first originall, who haue been deemed so worthy, it fitteth not your selfe alone (in so important actions, concerning especially the honour of your Prince and Country) to be found otherwise then equall vnto them in the highest qualitie. So and in such manner, and by such kinde of means haue the most ancient and renowned Worthies of the world become to be feared, honoured and mighty. So *Epaminondas* and *Alcibiades* among the Grecians, *Emilius Paulus*, *Faby* and *Scipiones*, among the Romans, haue bin deemed most stately. For such cause the acts of your predecessors and nobilitie of your deceased father haue bin registred with the most worthy. O so sweetly might it sound from out his breathing ghost vnto your liuing eare, that excellent verse of *Virgil*.

*Disce puer virtutem ex me verumque laborem;  
Fortunam ex alijs.*

Learne vertue (Childe) of me and labours true,  
But Fortunes chance, from others doe pursue.

The signification whereof, what other thing may it else import, but that betweene them who being neuer eternized by any memorable action, as hauing confounded their liues with obscuritie and such as neuer was borne, there resteth in manner no difference at all. *Ardua virtutis est via*: Tis labours force that maketh way vnto vertue: great matters vnto the furtherance of her are but easie, the meaner, trifles; the lowest of no value. To overcome others by vertue is a thing most honourable, but in pursuite thereof to be conuincd of any other, is a thing most viruperable. You are now brought by Fortune into a straight passage, whereby of necessity you must either by reputation of most excelling worthinesse finish the iourney, or recreant and discomfited, confesse the vttermost of your imbecillitie. But what doe I conferre vnto your view the notes of such and so many doubts and hazards, knowing a minde insinuate in your selfe by nature, that could neuer so much as thinke or imagine of things contemptible, or of any vile or seruile qualitie at all? truly for no worse meane, nor to any other end or purpose, but thereby to egge you forward by all kinde

of



of possibilities, to the encrease of your highest worthinesse, that by how much the more you shall goe about to excell any others, by so much the more greater you may be commended and extolled about others.

*Parmia.* Ease and security are two pernicious enemies of euer flourishing glory, and industry preuenteth all circumuention, which either by sloath or negligence may be imposed. The victory is not any others, but your owne, nor the honour to any other appertaining but vnto your selfe. Be therefore such in continuance, as may fully be answerable to each part of your noblenesse, and God who is the Creator of all things, and fauourer of each worthy enterprise, blesse your endeouours with the sustentation of Vertue, which is euer permanent. At B. this of, &c.

*An Epistle Swasorie, wherein a Gentlewoman  
is counselled to Marriage.*

*Exordium.* **T**HE extreame grieve wherein my selfe was a partaker with you, for the death of your late husband, would not suffer me (good Mistresse E.) at my last being with you to deliuer what then I thought meete for your estate, and sithence I haue more at large  
*Insinuatio.* considered vpon to be for your profit. And albeit your selfe are, I know of discretion sufficient, and the number of your friends of regard competent, both to consider and counsell, what vnto your present affaires may be deemed most correspondent: yet may it not be ill accepted, if my selfe of a great many, that haue wished well to your person, and fauoured euermore your good condition, doe herein also among the rest, put forward my meaning, and perswade you thereby vnto that, which (though not al-  
*Parentthesis* ready may be fitting to your instant liking) yet to your present behoofe may returne no question of soundest and best consideration.

*Merismus.* And first, I deeme it not impertinent to referre vnto your knowledge what I haue thoroughly conceiued with my selfe of your being, viz. that you are a widdow, a Gentlewoman of very worshipfull parentage and discent, the wife before time of a Gentleman of as good reputation as liuing, as good alliance as credit, that you are knowne to be modest, discrete, wise and well gouerned, that you  
are



are and ought to be wary in your actions, and such as whereof the babling multitude may reape no aduantage, and finally that by reason of the ouer-hasty determination of his life (whose continuance might haue rid you of innumerable cares) you are pestered with some troubles, the most part of your liuing in suspense, and that whereof you deeme your selfe most assured, hanging vpon so many hazards, as hitherto remaineth doubtfull, in what sort you shall compasse it, or with what liking to your selfe you may happily ouerpasse the same.

Touching the first, I warne you not that according to your present estate, you doe mind what you are, what you haue beene, of whom you are descended, and in what sort you may best prouide with warinesse to deale for all these: but drawing to the latter, and weighing on what tearmes you stand, how hardly you are bestead, how slender meanes to auoide it, I repute him not the worst well-willer, that could aduise you with contentment and little hazard, in what sort you might best endeouour in all effects to answere it. It is reported vnto me, that by the procurement of some, fauouring your aduancement, there is now proffered vnto your liking a yong Gentleman, vertuous, discrete, and well ordered, the sonne and heire of a worshipfull Knight, on the choice and regard of whose Parents, dependeth the best assurance of your whole portion, in whose condition and behauiour, albeit you finde no one thing to be comprehended, yet disclaime you to be married, you will heare of no suters, there must be in your presence no speech at all of liking, and you meane not so soone forsooth to set forward for a husband.

The course you doe take herein, seemeth in my opinion very euill, insomuch as contrary to that, which both your yeeres, your estate, your liuing and present occasions doe require, you forcibly are endeouored to make so vndiscreet and setled a resistance. Why La. doe you thinke it profiteeth at all, the deceased ghost of him that loued you (a young Gentlewoman as you are, scarce exceeding twenty yeeres) to liue thus solitary? Hangeth the censuring of your modesty, and acceptance of that which your best friends doe wish for, and the wisest doe allow of, on the tatling humours of common supposes? if it be deemed once fit for you to marry a gaine, and that vpon the warie and circumspect choice thereof dependeth.



dependeth a manner of necessity, and that now, before any one of yours almost suspected it, the plenty of that might be charily wished for, is laid already into your bosome, behoueth the respect of a little time, which (being sooner or later, so it be performed with modesty and answered with discretion) mattereth not all to detain you so much, as thereby you are not able to see into your owne profit? Is it not, I pray you, a purpose honest that is tendred? Is it not a matter lawfull to be accepted? Is it a thing vnmeet for your present yeeres at this instant to be reputed? Nay, is it not all in all whatsoever, that in the best sort, as the case now standeth, may vnto you be offered? Why then abstaine you the entertainment of your owne good? Why draw you thus backward from your owne advancement? Why cease you to accept that, whereunto in the end you must by meere force be compelled? If you will beleue me in any thing, or doe suppose the weight of my credit to be available vnto you in ought, I would aduise you in other sort, considering that by declining from a selfe-opinion of that whereunto without any manifest reason you are induced, you shall doe most good vnto your selfe, and giue occasion to them that loue you, to thinke that by so doing, their good counsels haue happily preuailed with you, and wrought such advancement vnto you. I haue thought with my selfe many times sithence the death of your husband, how much imported the vnsetled reach of your living to be renewed in match with one of good calling: see now God and Fortune more fauouring your hap, then your selfe, your owne well doing, haue sent you such a one, as of whom you might vaunt, & iustly in all things be occasioned to account of. It now appertaineth that either by fond selfe-will, or too much vnkindnesse, you shake not off from you the formost occasion of your succeeding happinesse. I reck not what of the common sort (more of ignorance then wis) may in suppose of the hasty conclusion be in secret alleaged, their errors like their fancies, are as incertaine as peeuish. Be you only herein perswaded, to what most of all becometh you, and thinke that both in the weightines, and regard attributed to his and your owne worthinesse, you can for the present frame your selfe to nothing, that your estate may returne so commodious, whereunto though no other matter at all enioyned you, it were sufficient that so forced a necessitie constraineth you, to which the regard

*Parenthesis**Auxesis**Procatalsis**Vulgarie**Necessitie*



regard of your selfe and your owne good fortune willet to obey. Longer could I debate vnto you the great liking of many, concei- *Epilogus.*  
ued of the party, to the deliuey whereof by the report of your  
neerest kinsmen, I doe solely referre you, onely studying in this, and  
whatsoever else I may, by all endeouours to please you, whereof  
praying you to be most assured, I doe in all courtesie leaue to de-  
taine you. At B. this of, &c.

*Another example of an Epistle Swasorie, perswading the  
carefull acceptance and regard of one bro-  
ther to another.*

**T**He sound and entire familiaritie wherewith your parents in *Exordium.*  
their life-time sometimes entertained me, and the neerenesse *By insinua-*  
of neighbourhood twixt both our friends, & long education wher-  
in ioyntly we haue conuersed together, moueth me at this instant  
somewhat to write vnto you in respect of the reputation, credit,  
and account that in the world you now beare, and also the rather  
to win you to the regard of that, which to the estate of your pre-  
sent being, and worthinesse of your parents, might be found mee-  
test and conuenient.

It is giuen me to vnderstand of a yonger brother you haue here *Narratio.*  
in London, who at the time of your fathers death being commit-  
ted to your charge, is for the default of maintenance, badly inu-  
red, worse trained, and most perillously by all kinde of likelihood  
(through such sufferance) in the loosenesse of his living already  
hazarded.

I wondred not a little when I heard it, and so much the more *Lipote.*  
was the matter troublesome vnto me, in that respect it was not  
told in secret, it seemed by the lookes and gestures of the whole  
company that heard it, your good demeanour thereby was very  
hardly censured, for that standing in such case of credit as you doe,  
your wealth so abundant, and your parents so well accounted of,  
you would in this sort, and in that place of all others, suffer him to  
wander carelesse, whom you ought to the contrary to haue con- *Proferenda.*  
strained, by any possible carefulnesse. How ill be seeming it is both  
to you and yours that it should so fall out, you may by supposes  
coniecture. For my part, it grieved me when I heard it, and I was  
not



not quiet till I found convenient time to aduertise you of it. And if my opinion may at all preuaile with you, you should quickly call him home from hence, and see him more better, to be provided for, and more worthily trained. Consider I pray you, the life he taketh in hand, becometh not such a one, whose originall was so honest, is ill becoming the yonger brother of your selfe, vnworthy his birth or name of a Gentleman, and altogether repugnant to the qualitie of your behauiour, or the greatnesse of your living. You are to remember that he is yet very greene, now pliable to whatsoeuer may be impressed in him, as chafed waxe apt to receiue any figure, like vnto a new vessel to be seasoned with whatsoeuer liquor, what he now taketh taste and sauer of, that hee holdeth, what habit you now cast vpon him, the same shadow he lightly beareth. Great cause haue you therefore now to be warie how and in what sort he liueth.

*Metonymus.* Your industry, your brotherly care, your loue, your especial regard and kindnesse it is, that must be ayding in this, you and none but you are the man on whom hee relieth, you are to provide for him, & it is your selfe that must answer for him. Think that *nature*, *loue*, *duetie*, yea verie *pietie* bindeth you vnto him, who hath none other left to depend on, but such as by possibilitie your selfe may become vnto him. In the consideration of which, let (I pray you) my words become thus much regarded vnto you, that herein, as in all other things you performe that becometh you. Longer could I occupie my selfe to trauell in this action with you, but that I deeme it (more then impertinent) any further therein to require you. Greeting your selfe many times in my name, I bid you therefore farewell. From my house in B. this of, &c.

*Parabola.* whatsoeuer may be impressed in him, as chafed waxe apt to receiue any figure, like vnto a new vessel to be seasoned with whatsoeuer liquor, what he now taketh taste and sauer of, that hee holdeth, what habit you now cast vpon him, the same shadow he lightly beareth. Great cause haue you therefore now to be warie how and in what sort he liueth.

*Allegoria.* Your industry, your brotherly care, your loue, your especial regard and kindnesse it is, that must be ayding in this, you and none but you are the man on whom hee relieth, you are to provide for him, & it is your selfe that must answer for him. Think that *nature*, *loue*, *duetie*, yea verie *pietie* bindeth you vnto him, who hath none other left to depend on, but such as by possibilitie your selfe may become vnto him. In the consideration of which, let (I pray you) my words become thus much regarded vnto you, that herein, as in all other things you performe that becometh you. Longer could I occupie my selfe to trauell in this action with you, but that I deeme it (more then impertinent) any further therein to require you. Greeting your selfe many times in my name, I bid you therefore farewell. From my house in B. this of, &c.

*Congeries.* Your industry, your brotherly care, your loue, your especial regard and kindnesse it is, that must be ayding in this, you and none but you are the man on whom hee relieth, you are to provide for him, & it is your selfe that must answer for him. Think that *nature*, *loue*, *duetie*, yea verie *pietie* bindeth you vnto him, who hath none other left to depend on, but such as by possibilitie your selfe may become vnto him. In the consideration of which, let (I pray you) my words become thus much regarded vnto you, that herein, as in all other things you performe that becometh you. Longer could I occupie my selfe to trauell in this action with you, but that I deeme it (more then impertinent) any further therein to require you. Greeting your selfe many times in my name, I bid you therefore farewell. From my house in B. this of, &c.

*Emphasis.* Your industry, your brotherly care, your loue, your especial regard and kindnesse it is, that must be ayding in this, you and none but you are the man on whom hee relieth, you are to provide for him, & it is your selfe that must answer for him. Think that *nature*, *loue*, *duetie*, yea verie *pietie* bindeth you vnto him, who hath none other left to depend on, but such as by possibilitie your selfe may become vnto him. In the consideration of which, let (I pray you) my words become thus much regarded vnto you, that herein, as in all other things you performe that becometh you. Longer could I occupie my selfe to trauell in this action with you, but that I deeme it (more then impertinent) any further therein to require you. Greeting your selfe many times in my name, I bid you therefore farewell. From my house in B. this of, &c.

*Petroratio.* could I occupie my selfe to trauell in this action with you, but that I deeme it (more then impertinent) any further therein to require you. Greeting your selfe many times in my name, I bid you therefore farewell. From my house in B. this of, &c.

## Of Epistles Dehortatorie, and Disuasorie.

## Chap. 12.



Unnecessary were it to waide further in either of these titles Hortatorie or Swasorie, the examples already laid downe being for them sufficient, wherefore we will now passe vnto the contraries of these, being Dehortatorie and Disuasorie. The parts and places exhorting or perswading hauing, as you see, bene



beene drawn from the qualities of praise, fortified in diuers sorts, as well by the *person*, by the *actions*, as by the thing it selfe, where vnder was comprehended what might be called *honest* or good: So these on the contrary part pulling backe or dissuading, shall by the vnholiness of the action or thing as before hath bin said, and by the indignity, vniustnesse, wickednesse, insufferablenesse, hate, dislike, contempt, or hazard of danger, reputation or good name that thereof ensueth, be euer more measured.

In the handling whereof it is tolerable, by all sorts of arguments, to inferre and object any thing to the diminution or defacing of that which wee goe about to impugne. Yea, if neede be, to inuert the good also that in such a person may be supposed vnto a worse sense. As if in dehorting or dissuading a man from infidelitie towards his country, I might first touching the action tender vnto him, how vnnaturall the cause is hee taketh in hand, being against his native soyle. How vnholiness, by laying out the quality of the offence, how vniust, in respect that it is against his allegiance to his Prince, how impious, in that it retaineth no piety, turneth to the disturbance of a quiet state, and breedeth the subuersion of all peaceable government, how insufferable, by reason that good and wholesome lawes are thereby infringed, all sorts of honest and good men wronged, and consequently the common wealth by such meanes topsie turvie turned.

For the Person, if hee were at any time of worth I might shew then the indignitie, or unbecoming of such a thing vnto him, for that actions of such kinde are alwayes vnto the noble and best endued mindes utterly repugning. And so thereupon if in him there was euer reputed any wisdome, I might diuert it now vnto folly, his Fortitude I might challenge to be Temeritie, his moderation cruelty, his stoutnesse arrogancie, his haughtinesse pride, his Freedome loosenesse, and consequently, for euery other vertue induce or lay down vnto him a contrary vice, respecting that by committing of actions so vile and contemptible, all properties whatsoever of former esteemed worthinesse doe utterly lose the parts they haue of good, and immediately are disformed therewithall vnto euill.

And as in Epistles Exhorting or Perswading, the intended vertue of goodnesse of euery thing is more amply set forth by the



opposite euill: So in these of withdrawing or dissuading the intended euill by the opposite good, is euer made moze hateful. Besides, as there be some things that are expressly good in themselves or expressly euill, so are there some things that for themselves are held indifferent. In these, to perswade or withdraw, there is a pretty skill to be vled, in which the discretion of the writer may not passe vncommended, whereof (for so much as to a learner they may happily passe vnregarded) I intend in this chapter to afford some application. For things alwayes knowne to be of themselves either good or euill, there is no great cunning to make a shew of them as they are: but of things which either by times, by liking, by place, by allowance, by conuersation may be deemed good or bad to be commended or disallowed, in the setting forth thereof appeareth both skill and discretion.

For example, that marriage is a thing much to be preferred and to the increase of man of so great a necessitie, as without which there could be no orderly estate or societe, no man I am sure will denie mee. And to a man unwilling to enter therein, I might (with intent to draw him to a liking thereof) besides a number of necessarie causes to be alledged, as the decay of his house, the continuance of a solitary, loose or bad kinde of liuing, the end of his wealth and name together hauing no issue to succede him, inferre also as much pertinent to such a perswasion the sacred solemnization thereof in Paradise, first by the eternall wisdom himselfe thought meete and appointed, then his pleasure to inioyne the same to the worlds increase, then the care that naturally we haue of issue to succede vs, the indignity for a man of value not to haue respect thereof, the loue likewise and mutua.l society betwixt man and wife being of such mighty efficacie, as wherunto no liking is to be compared, the swete pleasures, cares and delights interchangeably passing betwene them, each dearly affying themselves in the others contentment, solace or pleasing, the ioy of procreation, when there shall be a childe produced, whose infancy tatling with a pleasant lisping sound, shall become an incredible delight to the parents hearing, with sundry other like inforcements and suggestions all which might certainly shew and declare the same to be as it is a matter of much worth, and sufficiently set forth vnto the party why it ought to be embraced.



Now, as the same is out of all doubt not onely tollerable, as I said before, but by the necessitie thereof among many things helde to be praise-worthy: so in another place, and to another person might I againe finde as much occasion for matter, why the selfe same marriage should be alike dispraised, as not reckoning the age of a man or a woman, which many times more of dotage then discretion pursueth the same, there might be opposed there against the sweetnesse of liberty, the vse whereof (nothing more) conduceth principally vnto the estate and life of man, who naturally coueteth unrestrained and without controulement to doe that him liketh, the benefit whereof enioying, he may ride, goe, walke, rest, eate, drinke, stndy, recreate, solace, and wheresoeuer, and in what soeuer company pleaseth him best, vse the conceite thereof to his owne appetite.

Now, hauing a wife, (suppose she haue all the perfections you will giue her) yet is the delicacy hereof bereft a man: for being once married, hee thenceforth is no more vnto himselfe, but vnto her, for her pleasure, to her choise, at her liking, with her contentment, must he then order his humours, his haures, his gestures, his companies, his iournies, his recreations, and what else he before, time might freely haue vsed, his owne liking is quenched, his libertie restrained, and yet the losse hereof a heauen to that which followeth if by great good fortune he be not the better matched.

If you imagine the woman chosen, doe proue a scholde, wayward, selfe-willed, malicious, frowning or suspicious, what a hell is hee then driuen into, whose serpentine and more then Adder-like disposition shall be such as would terrifie a thousand diuels. If she be wanton, dissolute, leude, or loose in liuing, how on the other side shall he then be turmoyled: what is it that she will not presume vpon, and dare to hazard: how infamous shall her life then become to his liuing: how little will she esteeme of him, in respect of the large account she holdeth of any others: If she be proud, then may she be vnsupportable: if her wit be more then his, then arrogant: if she be foolish, then a mocking stocke: if she be faire, then a spectacle to gaze on: if foule, then a simping puppet to wonder on: if she be rich, presumptuous: if poore, then happily odious. But being what she may be, or touching her owne person the best she can be, what intollerable charge bringeth she with her,



what cost of apparell, what care of dyet, what houshold of seruants, what expence for attendance, what prouision for children, what furniture for house, what daily, continuall and neuer ceasing carke and toyle for her and hers: in conclusion, what one discommoditie may be reckoned, that with her, or for her is not in short space a thousand times hazarded?

Thus doe you see how out of one selfe thing both praise and dispraise by admittance may be gathered. A like thereminto may bee added in the vsage of wine. To a crazed man of weak disposition, or such a one whose constitution of body for Physicks sake should require it, I might, to perswade him to the vse thereof, vize the necessary meane, the goodnesse, propertie, vertue and wholesome-nesse of the same, the operation, how it recreateth, driueth away heauinesse from the minde, prouoketh appetite, comforteth, and many wayes (moderately taken) helpeth and releueth. But now to dissuade against the intermedling therewith, what might bee imagined that could not be rehearsed: by manifesting the hurt and manifold inconueniences thereby ensuing, as that it causeth drunkennes, dulleth the wits, making ill digestion, ingendzeth superfluities, weakeneth the spirits, hurteth the braine, driueth a man to forget himselfe, enforceth to commit that which many times is filthy and often vnbecoming, of a reasonable creature frameth a beast, discovereth counsels, causeth slaughters, and consequently ladeth both the body and minde with a thousand mischiefes impediments and diseases.

As of these twaine, so might I stand vpon many others the like which for breuity I omit: holding these applications sufficient for the present intendment: adding herewithall, that the exhorter, perswader or withdrauer from any thing, ought touching things indifferent, specially to haue before his eyes the reputation of the party to whom hee writeth, considering that some things are lesse meete in one person then in another, and that which well fitteth and agreeth with the state or condition of some one, is altogether vnniete and disagreeing in the behaviour of another. To consider in like sort this old adage, *ne quid nimis*, whereby in reprehending the vse of any thing he may prefer the moderation, and inueigh against the *nimum*. Finally, to respect, that of sundry indifferent occasions not the vse, but the abuse is it which ought to be reprehended.

These



These being admitted, we will come to the Examples of both kindes aswell Dehortatorie as Disuasorie, and see what therein may be tendred.

*An example of an Epistle dehortatorie, wherein a Noble Gentleman is withdrawne from infidelitie or rebellion.*

**M**Y good G. my faithfull louing Countriman, and dearest of *Exordium.*  
 account (whilome all and either of these vnto me, so be it the *By insinua-*  
 frowning heauens and despitefull wicked fate had not harboured *tion.*  
 the contrary) what shall I write vnto thee, or by what tearmes may *Metaphora.*  
 I now salute thee? Erst wonted were my letters to pursue thee, care- *Allegoria.*  
 lesse in any cost & familiarly and boldly to regard thee, now blush-  
 ing at thy vncouth hap, and careful of thy carelesse vsage, they can-  
 not without grieve approach thee, nor once without sorrow inten-  
 tiuely behold thee.

Alas, my G. what furie hath led thee, what madnesse hath be- *Ecphrasis.*  
 witched thee, what hatefull destinie hath pursued thee that being  
 such as thou wert, on whom nature and the heauens as it seemed,  
 had powred all their gifts most plentifully, thou wouldest yet  
 beled to deface so many parts of excellency, with one hatefull,  
 ignominious and shamefull blot, of wicked, and most heynous  
 treachery?

Diddest thou for this cause take vpon thee the profession of *Exortema.*  
 Armes, to become iniurious to thy Countrey, to bereaue men of  
 their patrimony to be a destroyer of vnitie, a patterne of infidelity, *Auxesis.*  
 the dishonour of thy family, and consequently to thy selfe and dea-  
 rest soile, a professed & open enemy? Ah happy in all other things *Ecphrasis.*  
 but in this sole enterprise, in the broaching wherof thou wast put  
 forward to be made the onely vnhappy. Behooueth with such in-  
 gratitude to reward the first Author of thy family? Was this the  
 end of thy birth, thy parents education, thy estate, thy wealth, thy  
 possibilitie, to become a Traitor to thy Prince, and rebell to thy  
 Countrey? No, no, my G. vilde and too ill be seeming is the *Sinathripsis.*  
 drift that hath so ouer-taken thee, and ignorant was he of that be- *mus.*  
 came thee, that first thereunto perswaded thee.

When thou liest armed in the fields, and (mustering thy ranks in *Dialogis.*  
 the day time) beholdest and lookest round about thy countrey, *mus.*



thinkest thou not then with thy self, in this soile was I borne, with-  
in this land lyeth my patrimony, here had I first sucke, & sithence  
haue the fruits thereof nourished me, and could I then become so  
ingratefull and vnrinde, as for all these benefits to destroy thee?  
Not so, nor in such manner haue the vertuous in field bin accoun-  
ted so worthy, not for this cause in such actions, haue men bin said  
to beare themselves honourably. *Coriolanus*, thou wast conuincd  
by the view of the Citie and mothers intreatie, and shall I vnhappy  
man for all this, persist in this crueltie?

Iustly and by great occasion credit me, mightst thou thus com-  
plaine of so great an iniury, and all this being so true, as nothing  
more true: can it be said in prosecuting the same, thou mayest bee  
*Antipopho.* freed from infamie? What I pray thee hath made men famous and  
*74.* canonized their memorie, was it not their munificence and valiant  
*Epanodus.* demerits in and for the good of their countrey? For in what one  
thing are we more likened vnto God himselfe, then in the worthi-  
nesse of our mindes, the resolutions wherof, ought in no wise to be  
*Paradigma.* stained with such hatefull obloquie? The Aile runneth through  
fire for the safe-gard of her issue, and shall the valiant man then be-  
come negligent to the aide of his countrey? How far more weigh-  
tily shall hee be accused, who not onely giueth no aide at all to his  
Countrey, but also is thereunto an inconsiderate and most cruell  
*Antithesis.* enemy? How carelesse are such men of their fame, and how vnlike  
of all others to those memorable worthies, the precious regard  
whereof, vnto them hath beene such, as then goods, possessions, ri-  
*Auxesis.* ches, kingdomes, yea, life it selfe hath been held most dearest? Per-  
use but the ancient histories of Rome, and looke there of *Mutina*  
*Paradigma.* *Scauola* the most inuincible Romane, with what confidence hee  
went solely into the Tent of *Proserna*, his and their countries ca-  
pitall enemy, in minde only to destroy him. The good *Furius Ca-*  
*millus*, who after many high and honourable seruices by him done  
to the Common-wealth of Rome, was by his owne Citizens vn-  
iustly banished: how farre off was hee, thinke you, from this your  
*Ethologia.* opinion? For the Galles, whom before he had expelled, hauing in  
the time of this his banishment assieged the Citie of Rome, and be-  
ing then very likely to haue distressed the same, insomuch as they  
had alreadie forraged, burnt and destroyed the whole Countrey  
round about, he more sorrowfull at the likely ruine of his Citie,  
then



then grieved at his owne banishment, (moued thereunto of very pietie to his natie soyle and Countrey) entred counsell with the *Ardeats*, and by his wisdom, policie, and great manhood, so perswaded those people, that in feare of their mishap, they were content to leuie a mightie armie vnder his conduct, wherewith he not onely put backe the enimie, but therewith so mightily pursued them, as by such meanes he vitterly freed and set at libertie his Citie and Countrey.

What neede we search abroad for such forraine examples, and why draw we not home into our owne soyle of England? What Chronicle shall euer remaine, or what English Historie shall euer *Transitio* be extant, that shall not euerlastingly report, the deserued fame of that right worthy and very noble indeede, Sir *William Walworth* Knight, once Lord Maior of London, the remembrance wherof (to his perpetuall praise, and endlesse confusion of others, who not onely abstaine the putting in vre of such his memorable vertue, but which is worse, doe endeavour by cruell force to render violence vnto their sacred Prince and Countrey) shall yet flourish for euer. I'll doe your example vnto your selfe, or thinke on the worthinesse of that good man, who in the time of King *Richard* the second, when with a most sudden and strange kinde of Rebellion the King *Parison* was troubled, the Realme pestred, and the strongest of the Kings subiects greatly feared: euen at that time when the proud fauour *Emphasis* and Captaine of the rebellious and rascally multitude, durst hate- *Periphrasis* fully and most vndutifully to beard the King in his owne presence, and each man shunned to impugne the contrary. This valiant, this good, this right noble and worthy Citizen, standing by, when the *Amesiss* wicked and presumptuous varlet, with so little reuerence approached the King, and remembring the seruices of many worthy men, that by an honourable aduenture and hazard of their liues had to their eternall memorie, before time freed their Countrey with libertie, grieving that with so high an abuse his Soueraigne Lord being yet as it were a childe, should there in his hearing, be so farre amazed, couragiously stept vnto the Rebelle, and taking him by the *Dialogis* gorge, proud varlet (quoth hee) that darest thus contemptuously *mus.* demeane thy selfe vnto thy King and Soueraigne, foule death betide thee, and shame quickly consume thee. Why, answered the villaine in great disdaine, Is it thou that grieuest at that I haue said?

Griue,



*Epixenus.* Griue, replied the stout couragious Citizen, yea, euen I, I it is that griue at thee, and happily should thinke my selfe accurst, if thou shouldest escape from me vnreuenged, wherewith drawing more closely vnto him, he pulled him from his horse by maine force, and stabbed him to the heart with his dagger. The destruction of whom, bred such confusion to all the residue of his headstrong armie, and sight whereof kindled so great a furie in the residue of the Kings companie, (who for that present vpon speciall considerations, was there attended on but meanely.) that the whole rebellious route were by such meanes euer after discomfited vtterly: wherewith before that instant the whole Realme had like to haue

*Antithesis.* beene turned topsie turuie. Hee and such as hee laboured not by ambitious pride to arrogate vnto themselues a lawlesse extremitie, but studied of meere loue and entire zeale, how and which way they might performe best seruice to their Prince and Coun-

*Euphemis.* trey. O more then ordinarie affection, and seruencie of high and stately worthinesse, in the regard whereof, life was not sweete vnto these men, whose liuing might not redound to become (for their dearest soyle) to be honoured and famous. What then may

*Aporia.* I say my G. of that by thee, and thy copartners taken in hand, whither will you be driuen, what shall become of you, how doe yce behaue your selues, who may receiue you, in whose inward conceits (not the pietie and regard of any of these) no nor so much as one sparke of their loyaltie, could so deeply be impressed, as whereby to withdraw you from these vnnaturall broyles? What

*Auxesis.* haue you found in your deare Prince? what in your louing Countrey? what in this Citie? what in any one of all your selues in particularitie, that might in such hatefull manner incite you, and by occasion whereof you should thrust your selues into so great an enormitie? Beleeue me, and it shall be verily auowed, the successe hereof will returne vnto you none other in the end then the very reward of infamie. I haue knowne thee being farre lesse in yeeres then at this instant, to haue beene able to rule thy selfe, and with plausible moderation to be indued in all things, couldest thou then being a childe performe this in thy selfe, and being now a man are not able to endure it? There be I know about thee, that will perswade that all that thou doest herein is vertue, that herein thou hast great wisdom, much fortitude, and notable moderation, that

*Eretema.*



the action is haughty, the occasion liberty, and the end glory. But how greatly they doe erre in so saying, let this saying of good *Camillus* stand for you and vs indifferently, whose notable speech sprung vp from those inuiolable vertues, spared not this, to affirme in the presence of all the Senate vnto the people. Let others (quoth he) deeme it a thing euill and reprochfull at any time to be found faultry, in not yeelding ready succours and aide to their Countrey: *Camillus* for his part is and shall be of that resolute determination, that it is and ought to be reputed for euermore a thing detestable and vile, and of all other the most hatefull and replenished with all execrable misery. How thinketh then your gentle minde, of the action by this time? Is it (suppose you) any vertue that thereunto preferreth you? *Camillus* iudged that it was not reprochfull, but villanous and detestable, so much as to be found failing in ought to his Countrey; and may it then be thought a thing honest to become a persecuter of your Countrey?

It is not *Fortitude*, but *Temeritie*, that conducteth your enterprises, for *Fortitude* aspireth to farre more noble and statelier purposes. The action and determination you preferre therein, is not (as fondly by you is conceiued) *honour*, but *haughtines*, not *liberty*, but *loosnes*, not *vertue*, but *viciousnesse*: why then continue you in this sort together, vpon so wicked and diuellish a purpose? Why returnest not thou rather to thy selfe my G. and hauing long before strived to emulate the praise of others by an vstained gentilitie, wipe now quickly off this foule blemish from thee, and couering the filthinesse thereof by a most incomparable fidelitie, become once againe like vnto thy selfe. At least-wise, if the loue of thy Countrey, fidelity towards thy Prince, the example of vertue her self, & so many her famous & renowned followers (then which no one thing on earth ought more to allure a man) may not herewith couince thee, let yet the execrable and immortall hate, that all good men beare to the practise of such kinde of cruelty, the feare of euer harboring shame, and erected ignomie, and neuer after hope (thy credit once consumed) againe to recover thee, let these (I say) constraîne thee. Whilst there is yet but one craze or slender flaw in the touchstone of thy reputatiō, piece it vp and new flourish again by a great excellency, the square of thy workmāship. A few daies are to be passed in which there is yet time, same wounded in life may once be restored,

if.



*Epilogus.*

if death doe preuent thee, thy shame and destruction is for euer shrowded. The next newes I heare from thee, may make thee fortunate, or me for thee alwayes vnhappy. My longing would be satisfied of this from which I dehorte thee. If onely herein thou condiscend vnto me, my selfe am thine, and to none so much as thy selfe absolutely, I loue thee, I require thee, I pray thee, and pray for thee, that thou mayest as I wish, and wouldest as I bid, be for, and to me. Farewell, if thou doest well.

*An example of a dissuasiue Epistle, wherein one is dissuaded from fruitlesse vanities, to more learned and profitable studies.*

*Narratio.*

I Receiued on Saturday last a letter from your Vncle, wherein amongst sundry other matters I was aduertised, that leauing your former learned studies, whereunto with great cost and charge of your parents, you had bin trained, you haue giuen your self wholly to certaine things, the regard whereof albeit in their moderate vses, I cannot discommend, yet in respect of your former intendments, I can tearme them none other then meere follies, and very fruitlesse vanities.

*Concessio.*

It is reported with vs of certaine, that you are become an excellent good dauncer, that you are growne pretily skilled in Instruments, whereon you play reasonably, that you spend the time limited for more profit in the Vniuersitie, in making of longs and exquisite fine ditties, that you are very fitly seated for wantonnes, and worthily behaued in all kinde of curious conueiances.

*Parison.*

I would for mine owne part nothing at all mislike what herein you haue in some sort frequented, weighing indeed that as they may be in sort entertained, those qualities doe not ill beseme a Gentleman, but are in their kind very fit and commendable to any youthfull reckoning: yet studying them as you do by themselves, inuring your selfe wholly to their delight, abandoning what else might best honour and beautifie their worthinesse, in respect of the sole propertie of themselves and their owne peculiar goodnesse,

*Synonymia.*

I say that in such regard, they are vanities, trifles, things of no moment, and in each sound opinion to beheld of farre lesse value and iudgement.

The



The intendment of your going to the Vniuersitie was for Learning sake, to become an excellent scholler, not an exquisite dauncer, a Master of Art, and not an artlesse master; a good Rhetorician, *Proferoma-*  
not a conceited Musitian: your Vncles care, was by vilefying his *fin.*  
wealth vnto you (the weight whereof by imminent perils wee see daily perish before our eyes) to purchase for you the endowment of a farre more greater and assured treasure, and that is by knowledge to teach you to discern trifles, to procure in you a mind to despise trifles, that leauing small riches to inherit, you your selfe might gather possessions whereby to enrich you.

You then are farre misconceiued, to relinquish the hoped reckoning of that you came for, to apply your selfe to that which few doe account of, and the wisest would neuer sweate for, you shall therefore vpon better aduice endeouour, if you doe well, to returne your conceit to a farre more better purpose. You shall call to mind that all studies whatsoeuer, by how much the more excellent each one appeareth before the other, by so much the more assured are they in their kinde, and aboue all the residue, with farre greater estimate to be preferred: if so; then must you grant me that no one thing vpon earth (then Learning, then precious and high esteemed Skill, then aboue all earthly things whatsoeuer, heavenly Science) *Synonymia,* is of so great and surpassing excellency. To lay out vnto you herein, how much glorious is her shining hew aboue all others, how *Parison.* sugred her plants, how dainty her fruits, how delicate her pleasures, how incomparable her high & stately reach, how she participateth the skies, the element, the venerable search & knowledg of high and *Asyndeton.* sacred mysteries: I neede not, you know it, you haue felt and tasted of it. But to shew how much you misprize the force of her vertue, how ill conceiued, and far wandring, you are from the due esteeme of her glory, to make loue to her handmaids, to professe liking to her seruants, to become sole entertainer of her vassals: hereon resteth the iniurie, this is it I complaine of vnto you.

And if either the summe & type of honesty placed in the weight of the action, the necessary, meetnes, and worthines, the vtilitie and *Congeries.* benefits seuen hundred fold compensing the trauell, may (as earthly things haue often power to moue one, aboue things of farre *Parenthesis.* higher estimation) induce you to her most dearest and precious fruition, search then the fauour of these your louing mistresses, and  
seemely.



(seemly I grant you may finde them) but neuer shall they proue either so wealthie or beautifull. What then should let you to returne to this glorious Ladie? Will you because you are an earthly substance follow the common reason of euery earthly creature? *humana sapere & alta spernere*? or saying that the appetites of the one are much pleasanter for the time, or farre lesse tedious then the other, weld your opinion by a peeuish conceit of ease, to become a creditor to wantonnesse?

*Erotema.**Allegoria.**Meiosis.**Allegoria.**Peroratio.*

These imaginations as they are meere bad, so are they tenne times worse in the pursuite, then they are sweete in the forme of thought. Peeuish were it, simply for you to stand vpon these vanities, things wherein children haue delight, and yong weaklings doe roue at cunningly; you must suppose and harpe vpon the end that must succeed vnto your trauaile, and finding the reach thereof pursue it with feruencie: Such actions as these, doe onely beseme men, and herein alone shall you shew your selfe such as you may desire to be, and your friends doe hartily wish you to proue.

*Alexander* restlesse in the day time, gaped for worlds, but in the night season was rocked a sleepe by the Muses, the pleasure hereof appeased his day labours, and the content of this gaue rest to his trauels.

Too much impertinent were it for me to hale you on with arguments, who onely goe about to perswade you with warrantise: Neither thinke I in the end you will declare your selfe otherwise, then euer I haue expected of you. Much more could I inferre, that might greatly induce you to that whereunto your owne willingnes must in the end of necessitie conduce you. Onely, if in the weight hereof my perswasions may something preuaile: I shall not forget in any worthy part thereof, at all times to commend you. In which reporting my selfe for the present, I end: this of, &c.

*Another example Dissuasorie, wherein the partie is by diuers reasons dissuaded from entering into an action in appearance very dangerous.*

*Exordium.*

I Haue (good brother) receiued your letters, dated the eight day of this instant, which were with as great diligence as celeritie conueied to my hands, and by the fidelity of the bearer haue vnderstood



stood to the vtermoſt what you willed, and both of that and your letter haue at large conſidered. It ſeemeth therein vnto me, that whether through ignorance of your owne good, or inconfiderate raſhneſſe of youth, or voluntarie intruſion of your ſelfe into your owne harmes, I know not, but the matter and action mentioned and inforced by the whole courſe of your letter, is altogether to be miſliked, and for the extremitie thereof to be by all reaſon vtterly condemned, as wherunto you ought not to condeſcend, much leſſe to be ſcene in publike to be a fauourer of, or, which is more, to appeare to be, the onely man through whoſe folly and immoderate raſhneſſe, the ſame is ſolely to be accompliſhed.

O good God! what blindneſſe is it that leadeth you? what ſenſe- leſſe furie that bewitcheth you? what matter of euill that purſueth you? By the intollerable force whereof, without any foreſight at all, either of the goodneſſe or ilneſſe of the action, the lawleſſe proſecution, the matter of your owne reputation, the danger of law wherein you are intruded, the difficultie whereby it muſt be attained, the vnhoſt ſollicitation of your friends to ſo great a hazard, the diſcommoditie that thereon is attendant, and perill e- uery way that in the execution cannot be auoided: you will not- withſtanding all this forget your ſelfe ſo much, as in the accom- pliſhment of a purpoſe ſo farre different from the nature (I will not ſay of a Gentleman) but of an hoſt man, goe about to put in prooſe what in the end muſt of neceſſitie returne to your owne conſuſion.

But you will ſay it is loue, and extreame liking that compelleth you to ſo forcible an action, as without the obtaining whereof you are no bodie, you cannot liue. Loue, ſay you? Alas, What loue tearme you this, that is laden with ſo many diſordered motions; call you this loue? Nay rather call it madneſſe, for loue is meaſu- red by no extremitie, but in the hoſt and vertuous encrease there- of, where not by a harebraine furie, but by a diſcrete and mode- rate aſcention men by degrees doe climbe vnto that, the ſweet and pleaſant force whereof neuer participateth any occaſion of ſuch vnreaſonable badneſſe. Why brother, doe you loue her whom you haue ſued for? and becauſe by deſert you cannot attaine her, will you vndertake thereupon to bereaue her by force? How vnho- neſt, I pray you, is the purpoſe of ſo great a wrong? How vnfit to

be.



*Etiologia.* be put forward in the meaner sort of men? how intollerable in a Gentleman? For if in the account of things vn honest, any action whatsoeuer may appeare to be vile, what then this, I pray you, may be deemed more dishonest, more bad, or more vile?

*Auxesis.* And if it be punished extreamely by the law, the taking away of a mans goods against his will, what may he deserue that bereaueth the person of any one, being also a Gentlewoman, such as to whom all humanity forbiddeth to proffer wrong, and to the honourable entertainment of whom, is appropriate onely the nobility of a Gentleman, nay, in what sort may such a one be censured in the reputation of all honest men, that in sort so violent, goeth about to rauish her, not onely offering iniurie therein to her person, but also to her fame, reputation and of-spring.

*Antiphras.* Thinke you that the intendment hereof can returne credit to your liuing? Thinke you that by deliuerie of such fruits you may be reputed a Gentleman? No belecue me, it cannot be, but according to the vnworthinesse thereof, it rather shall giue occasion to all that shall heare or vnderstand of it, to accuse, blame, mislike, and vterly to condemne you. But what if no manner of suppose at all of dishonesty were left therein, whereby to discourage and withdraw you from the action, imagining that the purpose therof were held meete and honourable, and that to euery one that could win his choice by any force he might, it were lawfull without discredit or any censure of law by what means soeuer, to compass the same, doe you thinke it a matter sleight and easie for you to performe it?

*Synonymia.* No, no sir, you reckon too wide, you goe beyond the Moone, you are too much deceiued. Know you not the Gentlewoman is wor-

*Asyndeton.* thily descended, that she hath parents, brethren, vncles, and friends  
*Eretema.* to keepe her, to rescue her, to defend her? Why sir, is there no more to say, but you will haue her? you must haue her, and by maine force you take her? You deale with no children, I can tell you, nor weaklings, as you account of, but men wise, valiant, well reputed,

*Auxesis.* and of sound gouernment: who by so much the more iust and right the occasion is of their defence, by so much the sooner will  
*Procatalsis.* they, and are able to preuaile against you. I recke not that you haue courage sufficient, that you are hardy, bold, and aduenturous, (the vse whereof being employed to good and laudable purposes, were I confesse, much more effectuell) but herein how euer the case standeth,



deth, I see nothing so likely as an impossibility, insomuch as you haue delighted to become infamous, and in the memorie of a shamelesse life to hazard your selfe to a shameful death, then may *Proferenda* you enter into it: once this I know, that her can you neuer finde *sia.* so slenderly accompanied, that with small force you can carrie her, but within a moment alwayes, there will not be wanting a number that shall bicker for her, from whose insight, you are altogether vnable, if her selfe consented thereunto, to conuey her.

But granting to your wilfull imagination, as much in all *Concesso.* things as you can desire, suppose you might win her, conuey her, keepe her, and that the danger of law limited at all no hazard thereunto, (the contrary whereof you well know, being guerdoned with no worse then losse of life) doe but yet againe returne to your selfe, & call to minde your birth, your familie, your *Congeries.* profession, your manner of liuing: your birth by your parents *Epimodus.* who were euer worshipfull, your stock, by the reputation yet held of the same: your profession, which is Armes: your liuing, a gentleman. Is it then consonant or agreeing to all or any of these, to *Erosma.* commit any outrage, & that such an outrage, as to any other were not so proper, as to a villaine, a wretch, a rascal, such a one as neither by nature, education, or custome, knoweth to doe otherwise? What would you exercise, I pray you, on her, if you had her? Once you confesse she doth not loue you, then no question, would she ten times more hate you. Your answer I know would be, either by entreaty to perswade her, or by force to subdue her.

The conclusion is friuolous, if being now her supposed wel-wiler you can by no meanes allure her, imagine you then by prayers *Dialysis.* to conuince her, after you haue once shewed your selfe so extreame vnto her? And if force be it you pretend, it is repugnant to gentleness, yet (be it you neglect what therein to be considered) assure your selfe her malice neuertheless towards you will neuer be quenched. For that of our selues we cannot freely accept of, we neuer by compulsion can be procured to like of. With you now, the case is quite contrary, for so imminent euery way *Sententia.* are the perils thereof vnto you, as if her friends should abstaine *Confutatio.* it, yet the lawes will punish it, & if no lawes were at all, yet God would reuenge it. If then you will hearken or vnderstand what is right, you must be dissuaded from these intendments, wherein



if my selfe should haue become so gracelesse, as to haue in foot with you, iustly we might haue both confessed to haue beene drowned in all vnhappinesse together.

*Epilogus.*

And now good brother, vse I pray you, that meanes herein that with greatest commendation may beseeme you, weigh with your selfe, that such distemperate motions are not to be followed, conceiue that *Vertue*, whose seruant you were in your first education, forbiddeth you to be led by such sensuall appetites, thinke that the honour of Armes which you haue professed, extendeth not it selfe to the traile and weake subduing of a Womans condition, who by reason of her sexe rather chalengeth at your hands a defence, then any manlike enforcement: besides, much vnworthy should it be vnto your reputation by violence to dishonour her, whose estimate and account by reason of your liking, you ought to preferre with all honour. In fine, frame your selfe to doe that vncompelled, which by force you shall be constrained to wish once to haue performed, so shall you euer doe that beseemeth you, and giue me cause, as my deare and louing brother euer more to account of you, Our former loue and liking willethe me euer more to greete you, your sister and mine commendeth her heartily vnto you. Fare yee well, B. the thirteenth of Nouember, &c.

Of Epistles Conciliatorie.

Chap. 13.



After these Epistles Dehorting and Disswading, followeth now the next title Conciliatorie, whose vse being preferred in acquiting vnto our selues the acquaintance, friendship or familiaritie of men worthy, haue often their directions as well from those of honourable or worshipfull name or calling, to such as are their inferiours, as otherwise betwene equals, or those that be accounted familiars, but seldome or neuer is frequented to such as are our betters, for then it loseth the name of Conciliatorie, and because of the humilitie thereof seemeth to be Petitorie. Touching the first degree of these Epistles, it is likely that he who is much our better, will either  
of



of his honour, worship, or gentlenesse, in plainest termes alwayes offer himselfe to his inferiours, whom in such sort he desireth to be knowne vnto, or otherwise willingly would repute of. For the others, touching equals and familiars, order therein requireth, that pithily and plainly wee set downe the cause mouing vs to take knowledge of him wee write vnto, and thereupon to moue his acquaintance.

This, albeit without some affectation, it hardly falleth with some in their writing to be carried, yet shall our learner by all possible meanes endeouour to keepe such Decorum herein, that he gloze not too palpably, least by such meanes he doe incurre a notable suspicion of flatterie.

If in our selues wee doe conceiue or finde some one or more things that are vnto such a one pleasing, or whereof wee may coniecture the regard to retorne vnto him commodious, or to confirme towards vs a more speciall liking, that shall wee modestly tender, and denie without arrogancy in some conuenient sort to be signified. These are the onely precepts in this kinde of writing to be considered, whereof are in this sort following by their examples deliuered.

*An Epistle Conciliatorie, written from one of good account to his inferiour.*

**A**fter my very hartie commendations vnto you. This bearer and my seruant whom I greatly credit, hath signified vnto me many matters tending to your great commendation, the report whereof, I haue often since heard confirmed by others. And for as much as touching mine owne condition, I haue alwaies bene a fauourer of Arts, and entirely accounted of the singularitie of any one according to his worthinesse, I haue so much the more greatly desired your acquaintance, as one whom willingly I would doe good vnto. Assuring you, that if at some conuenient time you will take paines to see me, I will not onely (as occasion serueth) be well content to employ you my selfe, but also in place of further account doe the best I may to recommend you. Meane while I would gladly be informed by the retorne of this Messenger, at what time I may expect to



see you, according to which I will appoint horses, and send some to accompany you. And so for this present doe bid you heartily farewell. From my house of N. this twentieth of April, &c.

*An example Conciliatorie, from one equall  
to another.*

**T**He vniuersall report of your excellencie, each where declared, hath moued me good M. not onely to admire you for the same, but among a great many others, that regard and especially doe account of you, hath induced me also hereby to craue your acquaintance. I confesse, Sir, sithence I first heard of you, I grew euen then very desirous to see and to know you: but being this other day in company with Sir T. P. I vnderstood how much for your singular vertue both of the good Knight and Lady, you were heartily commended and entirely fauoured.

This considerate opinion of theirs, hath in my speedie determination egged me forward, & caused me to salute you by these letters, the rather for that I haue sundry times been enformed with that ioyfull and friendly conceit, you doe entertaine the familiarity of euery Gentleman. Little (God knoweth) resteth in me to pleasure you, the worthines whereof I could wish, were as wel answerable to your vertue as effectually you might haue power in me to command it. This one thing can I deliuer of my selfe, that since I had first capacitie to discern of mens conditions, I haue alwaies studied to honour the vertuous, and euermore with reuerence to entertaine their actions. A fauourer I haue still beene of the learned, and a diligent regarder of their excellencies, such as in mind more then wealth would wish to be reputed happy, & to my vtermost power gladly accomplish what might be deemed most worthy. Such a one if you vouchsafe to like of, I wholly yeeld my self vnto you, expecting nothing more then at your conuenient leisure I might find occasion to see you. Whereunto referring the residue of all my deserts, I doe for the present cease to detain you. London this fourth of Iune, &c.

**T**o these Epistles might be added two severall answers: in both of which there is required a speciall and well demeaned



ned modestie, in the one of humilitie to be according to his better, in the other of courtesie to gratifie his equall, each of them containing a submissive execution of that, in either of their faculties and professions simply to be attributed, the diuersities of both of them not impertinent to these our instructions, I haue in sort following put downe to be considered.

*An Epistle Responsorie answering to the first of these Letters.*

**I**T may please your Worship, I haue receiued your courteous Letters, and by the same, as also by your messenger haue fully conceiued of your fauour and louing intendment towards me: for all which I can but render vnto you my most humble & dutifull thanks. Touching my selfe, I very gladly wish that there were any thing in me, wherof you might take pleasure, or wherewith I might any wayes be enabled to doe you seruice: Such as it is I humbly render vnto your commaund, and do pray that in as good sort as I tender it, you will be pleased to accept of it. Your man can witnesse, that as yet I haue some earnest occasions for a while to detaine me, otherwise would be well contented forthwith to waite vpon you. And were I not thereunto especiall enioyned by your good fauour, the importunitie of your seruant might happily in such case haue preuailed with me. It may therefore stand with your good pleasure to pardon me, one moneth, which terme being expired, I thence-forward wil remaine at the commaund of none so much as your Worship, to whose good acceptance I eftsouones doe recommend my selfe in all reuerent dutie. London this of, &c.

*A Letter Responsorie answering to the latter Epistle.*

**S**Ir, I haue vnderstood by your gentle and friendly letters, not only how much I rest beholding to your good opinion, but also to the courteous Knight, and my especiall good Ladie you write of, to each of whom I haue found my selfe indebted exceedingly. Many wayes might I aduertise you how much I haue to thanke both them and you; which that my desires may appeare



answerable to your wishes, I doe leaue, till personally in as present haste as conueniently may be, I see you. I am not altogether ignorant of the good parts which by some (vnto your selfe well knowne) hath beene aduertised heretofore vnto me of you, and for which I doe most willingly embrace you. Assuring you that you haue but prevented me in this one courtesie, which before my going out of towne, I was vehemently perswaded to haue tendered vnto you wherein neuerthelesse I rest satisfied, in that by one so well accomplished as your selfe, I haue herein beene so farre forth conuinc'd. My businesse with his L. resteth (I hope) vpon a present dispatch, and therefore doe I reckon) by Gods grace) within these very few daies to visite you, in the while, confessing how much I stand charged vnto your selfe for this sole courtesie, I doe pray that vnto the good Knight, and his Lady, you will report my right humble dutie: And euen so doe commit you to the Almighty. This of, &c.

*Of Epistles Reconciliatorie.*

*Chap. 14.*

**N**OW after these Responsorie Letters each answering vnto the others tendered courtesies, I thinke it meete to come to the next title, being in order Reconciliatorie. The matter whereof importeth a reconciliation to those from whom we acknowledge in some sort or other to haue beene disscuered, contrary to the bond of friendship or dutie that therein might be required, whether by our owne default, or by whose or what defect, as by circumstance of the action shall be tendered. In the framing of these Epistles we shall recozd with our selues, in what league, amitie or dutie, we haue before-time stood charged or bound to him to whom we study to be reconciled, therevpon shall we according to the strict obseruation at that instant held of the same, study either to qualifie, amehilate, or vtterly to extinguish the cause of falling of the disscuerance, or breach. Then shall we desire for the considerations thereunto inducing vs, to be retained againe in his wonted fauour or friendly acceptance. And these, as in the examples following, may accordingly be suted.



*An example Reconciliatorie, from one friend  
to another.*

**T**HE regard of our ancient amitie and long continued ac- *Exordium*  
quaintance, wherein so firmly and many yeeres we haue  
bin knit together, will not permit (my good D.) that we for one  
slender grudge, (rather by the malice and despite of others enuy-  
ing our old friendship, then by any occasions of our selues, in il *Perenthesi*  
time suggested betweene vs) should in this sort be disseuered.  
True it is, that before this time the like breach, or any thing neere  
vnto the same, was neuer scene between vs: but what (mischiefe)  
shal I now terme it, or imagine to be the occasion, that in the vn-  
looked time, and vpon so vnexpected occasion, hath in this vilde  
sort, giuen meanes to vntie vs, betweene whom so great a league  
of loue, so long confirmed and approued liking, so many prote-  
stations & vowes haue ere this passed, as that by the force ther-  
of it might well haue seemed we should neuer haue fallen to this  
variance. But what cannot enuie doe? What is it that cruell, de- *Epitheton*  
testable and inueterate malice cannot performe? Credit me, my  
D. for my part I am sorrie that euer follie so much mastred vs, as  
to harken in any sort to the stirrers vp of such bitternes. And as  
my selfe was the first that by admittance and allowance of those  
rumors gaue the formost onset, by meanes whereof grew this  
discontenting and vnkinde department betweene vs: so will I be  
the first that shall endeouour to renue againe our friendship by a  
more iust reconcilment, to the intent the fruits of our vnfained  
liking becomming by such meanes the more forcible, may ren-  
der vnto all the world a sufficient testimonie, how hard & diffi-  
cult a thing it is to part those whom (but only death it selfe) hath  
power to disseuer. Be onely contented my D. once againe, to re-  
establissh that which being a little vntwisted, could neuer wholly  
be broken. Thy knowne good will, and heartie zeale vnto me, *Epilogum*  
assureth me not to distrust the same at thy hands, which thou  
shalt euer find to be graffed within me. This euening (by Gods  
grace) I meane at your lodging to see thee, whither, and to thy  
selfe I doe most heartily commend me.



**T**his Reconciliatorie being different from that other Conciliatorie Epistle, by reason of the argument thereof, tending to renew that, which formerly might by the other before be intreated for, carryeth the effects thereof as well as it doth betwene equals: so from an inferiour person to one who in reputation is somewhat more then his better. Upon presumption of whose fauour, or by negligence of his owne dealing, hauing throwne himselfe into some disgrace with such a party, he may by meanes herein offered, reconcile himselfe in any sort he list of humilitie. To the furtherance whereof, this example following may be considered.

*An Epistle Reconciliatorie, from an inferiour person,  
to one that is his better.*

*Narratio.*

**P**leaseth my honourable good L. It was giuen me to vnderstand about two daies passed by M. R. that your L. should very hardlie conceiue of me, in that vpon some vrgent occasion, I delaied to yeeld that testimonie vnto his cause, which in equitie and reason I ought to doe, and the rather for that by your earnest entreatie and request, I was estloones thereunto required. The griefe was not small I sustained thereby, in that hauing receiued many and sundry benefits by your honourable fauour, whereby diuers waies I remaine in dutie and honestie charged during my life vnto your L. I should stand on so great a hazzard, as the aduenture or losse of your good opinion, only for a matter sinisterly suggested vnto you against me, without any maintainable reason: Your L. doth (I hope) remember in my last speeches had with you about the very same matter, (albeit before that time, I stood on some tearmes, doubting the malicious dealings of the aduerse parties against me, in reuengement of my plaine and honest testimonie to be there giuen) yet at the last I concluded, to gather together all the notes ministring furtherance to the cause, and thereupon to deliuer my true and certaine knowledge according as had beene required.

*Propositio.*

Now what care I haue sithence vsed in the matter, and vpon intelligence had with M. R. how vehemently in satisfaction of what might any waies content your L. and be furthering to his right,



right, I haue proceeded therein, I had rather himfelfe should deliuer, then I to become a reporter vnto you, Inſomuch as I well know (how euer any others haue miſinformed your L.) himfelfe as a Gentleman, will vpon his word aſſure the truth and certaintie. I did, I muſt confeſſe, at the firſt vſe ſome delaies in immediate *Dichologia* diſpatch of the thing, but how & in what maner, & to what end and purpoſe, let him alſo relate. Your L. I hope, will therefore be pleaſed to do me that right, as not to be euill perſwaded towards me, in a caſe wherein I haue vpon your honorable aſſurance and commaund, entred ſo farre forth, as thereby I ſtand aſſured to haue purchaſed vnto my ſelfe matter enough of hatred, and by thoſe whom (hauiug refuſed to entertaine as my friends) I haue *Antitheti* inabled ſufficiently therby to become my heauie and bitter enemies. The hatred of whom cannot vnto me any waies become ſo iniurious, as the ill conceit of your L. ſhould redound to be of all others moſt grieuous. For mine own part (ſo much do I ſtand on the reuerent regard & account I beare vnto your L.) as were it not I reſt perſwaded that vpon the equall deliuerance conceived of my willing mind vnto your ſeruiſe, you would againe be reconciled in fauorable & good opinion towards me, I ſhould ſo far forth be diſcontented in my ſelf, as neuer could be at attonement with mine actions, wherein by the leaſt ſpark of negligence whatſoeuer I might thinke to haue overſlipped any thing that ſhould become diſpleaſing, or otherwiſe offeſiue vnto your honourable liking. Your L. wonted fauour and bountie giueſt me great expectation of the contrarie, and mine innocencie and true report of Maſter R. doth alſo in ſome ſort aſſure me. Where- *Peroratio* upon remaining as he that alwaies thinketh his life no better ſpent, then for and in your L. vtmoſt ſeruiſe, I humbly ſurceaſe, this day of, &c.

## Of Epistles Petitorie.

## Chap. 15.

**T**he maner of theſe Epistles might in another purpoſe therein expreſſed, be alſo applied, as being Reconciliatorie, in the behalfe of ſome other to be written, as occaſion may be offered; but ſo much as they in that ſort being handled, doe for  
the



the most part, fall into the Swasorie, Disswasorie, Defensorie, or Excusatorie kinde, I deeme it besides necessitie, to write any further examples thereof, for that when any such shall bee brought in question, the substance and conuenance of the state and cause, may readily thereunto bee drawne out of the places befoze sorted vnto each of these kinds, as in the discourse formerly set forth are at large remembred. In manifestation whereof, let it be considered, that if by an Epistle of this title I should endeavour to reconcile a man to his wife, or a woman to her husband, a seruant to his master, or a master to his seruant: the father to the childe, the friend to the friend, the neighbour to the neighbour, or kinselman to kinsed. Needes must I for the compassing thereof shew some reasons how and which way to induce these, and therefore must I of necessitie runne into diuers perswasions, defences or excuses, in the qualitie whereof (by whatsoeuer action I goe about to transpose them) the effects yet must needes be concluded. Sufficeth therefore that for these Epistles I haue deliuered sufficiently, and herewith will wee wade vnto the next, which in order hereunto are Petitorie. And in as much as these Epistles are so named, for the earnest petition or requests in euery of them contained, and that the varietie of things are such to be demanded, and mens conditions so diuers, at whose hands or from whom they are to bee receiued: It therefore falleth out by consequence, that according thereunto the manner of the Epistle must needes also bee diuers and variable. For some things there are which fauourably and with great indifferency, are often times to be granted, required or obtained, as counsell, and patronage, good speeches, naturall care and regard, and such other like. Some also and such semblable persons, as for which, or to whom, to aske or sue a certaine kinde of shame, is in a manner tied, viz. in craning, borrowing, importuning, charging, or too vehement troubling. The stile, order, and deliuey therefore appertaining to either of these must needes be different. Touching then the generallity of both, to either of them it is requisite that in the Exordium, an endeavour be vsed whereby to adhibit vnto vs the good will, fauour, or good liking of him to whom we write. Next that therein wee proceed according to our acquaintance with the party, his estate,

credit,



credit, or support whereby to pleasure vs. Thirdly, that the cause we take vpon vs to preferre, be iust, lawfull, and honest. Fourthly, that it be in his ability, or power, counsell, aid, or protection, to preferre or relieue vs. Fifthly, the order or meanes whereby the same may be wrought and accomplished. Sixthly, our gratitude and remuneration, worthily tyed to the thankfull acknowledgement or requitall of the same. In the first sort of these, the cause standing favourable or indifferent, we may the more bolder endeavour to produce or lay forth the aptnesse or be- seeming thereof. In the second greater modestie, and a more shamefast deliuerance is to be retained, the preferring whereof would be best by insinuation, the better by couert meanes to wade into the depth of our Petition. In this place a more then ordinary basfulness would be admitted, which giueth no small furtherance to euery demand, as audacious and wainscot impudencie on the other side returneth the greatest impediment in any thing to be obtained. For no man willingly would doe be- nefit to such a one who in manner goeth about as of duty, and not of courtesie, to exact the same, and rather as a Commaunder then crauer, would impudently thrust himselfe to the obtaining thereof. And because the whole course hercof obserued by way of euery Petition, is by inference of many circumstances to be altogether determined, the order (as I haue related vnto you be- fore) must be conuayed by places Swasorie, resting very often in confirmation of the honesty, goodnesse, lawfulness, and needful- nes of our petition. And in the Exordium be happily framed of his person to whom we direct our letters, it shall not be amisse that therein briefly we capitulate some part of his vertues, cour- tesies, humanitie, bountie, readinesse to comfort, pleasure, or doe relieue vnto any, whereby we may privately draw his fauour and good acceptance vnto vs: besides, if he haue made vs before time beholding vnto him, we shal gladly acknowledge the same, and declare that being already indebted, we study more there- by to paye our selues vnto him. If of our own persons, then shal we lay open, with what great expectation and regard we doe in our conceits entertaine the deserts and worthines of such a one, modestly preferring what in fauor of him, and common & equal loue or regard hath passed between vs. If of the interchangeable  
loue,



loue, liking and courtesie, whilome resting betwene our predecessors or ancestors, then the weight and force thereof we shall put forwards accordingly. If of the person of our aduersary against whom we demand any assistance, fauour, protection, or remedie, we may inferre (if any such be) the common dislike of both of vs towards him, and how ill he hath deserved at either hands, and thereupon require aide against him. If of the thing or matter it selfe, the same be to be carryed, we shall shew the value, godlinesse, goodnesse or common benefit of the same, that the matter is vnto him easie, to vs of great importance: and if without arrogance it may be done, we may inforce some occasions of benefit or other contentment thenceforth to happen vnto him. And if any discommoditie doe happily seeme to appeare in laying open the same (the likelihood whereof may either alienate his minde, or withhold his assistance or other liking from vs) that shall we either studie to extinguish or otherwise, as much as we may, to qualifie or auoide. By such kind of meanes, behoueth we prepare our selues to the deliery of our petition, which being in as apt and plaine termes as may be laid open, we shall by such enforcements (as in mouing affections hereunto, may be deemed pertinent) with greater facilitie procure the same to be effected.

*An example of an Epistle Petitorie written on the behalfe of another.*

*Exordium.*

**T**H E studie and great desire wherewith (Sir) I see you bent continually to the vniuersall aid and benefit of all men, and for which to your great praise you haue generally well deserved, and deservedly are euery where reputed, hath moued me in the behalfe of this poore man to become a petitioner vnto you. A-

*Narratio.*

bout two moneths since, he had dealings with a neighbour of yours, touching a farme which he was for terme of yeres to take at his hands, & notwithstanding a promise and grant therof to this bearer made (in consideration whereof he paid him then in hand a good part of his mony) the iniurious cormorant glutting himself with extorting from the pouertie of this & many others, hath since that, not only passed a demise therof in writing to

*Allegoria,*

another,



another, but goeth about to defraud the poore man of his money, the summe wherof is the whole patrimonie, riches, & stock of himselfe, his poore wife and family. And for so much as without the countenance of some one fauouring the poore mans right, hee is like to be overborne with the weight of the other, and so consequently to be vndone: I haue thought good to make thus bold to pray your lawfull fauour in his furtherance, that by your authoritie and meanes, some honest satisfaction or end may be therein to his behoofe had. You shall do an act very charitable in dealing for such a one, for the procuring of whose right, his heartie prayers for your safetie shall witnesse well the comfort you shall doe him therein. I am perswaded your speech *Epilogus.* and aide may herein preuaile very much, as a thing which with great facilitie you may cause to be dispatched. And for my selfe, I shall at no time rest vnmindfull of my request tendred vnto you herein, so shall I not faile in what I may to the vttermost of my power to satisfie you, by whatsoever possible requitall. And euen so with my hearty commendations, I doe bid you farewell. R. this twelfth of April.

*An example petitorie in the nature of Reconciliatorie,  
from a sonne to his displeased father.*

**I**F floods of teares sealed with hard and bitter sighes, if continuall sorrow and neuer ceasing care, if consuming griefes not of a diseased bodie, but of a pestred minde, might haue rendred sufficient and assured testimonie, whereby to perswade your laden eares surcharged by this time with the weight of my incessant and continuall cries, the intollerable woes wherein I liued, secluded from the right and name of a sonne, and barred quite from the sweet and gentle tearme of a louing and kinde father, had ere this time giuen meane of recouerie, to my daunted and dismaied spirits, and kindled in me some wan hope, one day to haue found an houre so happy, wherein by a right conceit conceived of my vnkindly pleasures, or conuincd by the importunitie of those who haue pitied my euils, your naturall care might in some sort or other haue been renewed, to the redresse of all my forewearing and heauie groning mischiefes. But unfortunate as I *Metaphora. Exordium. Epitheton. Esphonestia.*  
am,



am, that for all the humble suit so many times presented in these  
 and such like blubbered lines, so hardened is the minde of him I  
 write vnto, that whilome hauing bin a deare and louing parent,  
 I may not herein dare to tender, or so much as once put forward  
 vnto him, the appellation of a gracious and pittifull father. If it  
*Periphrasis.* haue so pleased vnto your grauitie, in such seuerer manner still to  
 deale with me, and that the hatefull shew of my ill deserts, is yet  
 become of so loathed and detestable recordation, in this very  
 season vnto you: then as (before time) eftsloones doe confesse  
 my letters vntimely to haue approched vnto you: but if the long  
*Metanoia.* detained grace, by whose heauie want your sonne might I say;  
 nay, the forlorne and despised issue of your aged yeeres (for so I  
 am now forced to say) is perforce driuen almost into a desperate  
 conceit and mislike of his liuing, may by the least sparke of ex-  
 pectation, be annexed to the most vehement effects of his pro-  
 strate and meekest submission, then groueling vpon the lowest  
 ground, and humbling my highest imaginations to the deepest  
*Antithesis.* bottome, wherein your implacable displeasures haue hitherto bin  
 couered, as meekly and with as penitent speeches, as any grieued  
 and passionate minde can vtter: I doe beseech you sir, that at the  
 last you will receiue (not into your accustomed fauour,) but to  
 your common & ordinarie liking, the most disgraced of all your  
 children, and pardoning the disobedience wherein hee dared  
 once so farre forth to prouoke against him the weight of your  
 knowne anger, vouchsafe he may now againe be of your family,  
 though not partaking with your children.

This sole benefit and last request if my burthened soule may  
 obtaine at your hands, happily I may then liue as comforted by  
 the hope of that whereunto a busie and carefull endeouour may  
 once peradventure enable me, otherwise dying in the ouerflow-  
 ing of my desperate and continued griefes, I pray at Gods hands  
 I may obtaine that by mercie, which cruell destinie in my time  
*Epilogus.* could neuer win vnto me, by all possible intreatie. My submittiue  
 dutie answerable to the regarded place of your fatherly autho-  
 ritie compelleth me to attend with all humblenes the resolution  
 of your clemency: In the hope whereof, resting my decaied and  
 ouerwearied imagination, I liue till the receit of your knowne  
 liking doe ascertain, in what sort may please you to repute me.

The



**T**he stile of this Epistle is vehement, because the passions of him from whence it came were vehement, and is deduced as you see from the nature of Reconciliatorie, which aswell for the submissive and lowest termes it beareth, as also for the urgent petition therein contained, I have rather chosen to place among the Petitorie. The part of honest herein delivered, is passed in words, meekest and of great obedience, wherein he studieth by all possibilitie to mitigate towards himselfe, the too much severitie of his father. The Exordium is carried by Insinuation, expressing the vehement affects and surcharged conceits of a minde more then ordinarily grieved. The Possibilitie resteth in the father, which commonly by nature is with some more facilitie then estranged difficultie, entreated towards his sonne. The meane to compasse it, is the mitigation or satisfaction of the iust dislike of a father, whose charged authoritie affecteth nothing so much as obedience in children. Thus are the places required herein, in sort as you see performed. And for because within any one title, there is no one thing affording matter more plentifull, or with use more commonly frequented, then is this petitorie kinde, (in so much as whatsoever containeth any speciall request, is hereunder included) I will sort you downe so many examples of all sorts, as that there shall not faile herein wherewith sufficiently to instruct whatsoever in the like occasion is or ought to be required.

*An Epistle Petitorie, wherein is craved trauaile and counsell,  
to be assistant vpon urgent occasion.*

**A**s one greatly emboldned by the forwardnes of your wonted courtesie and liking, euer bent toward me, I have dared (Sir) once againe vpon presumption of the like, hereby to intreat you, wherein you may see in what degree of affection I doe intertaine you, in that not contented, I have already so many & so oftentimes vsed you, I doe by such meanes endeavour solely to make my selfe wholly & to none other so much as beholding vnto you. My man hath returned me from London, how by more then common celeritie I haue in suit bin preuented by my aduersarie, wherby it is like my cause standing vpon so great a hazard, it will

Exordium

Narration



*Petitia.* will goe very hard with me. Now if your wonted counsell, and friendly assistance be not speedily aiding, both the hope of benefit, charge and expense thereof will be lost vtterly: In regard whereof, these may be in as earnest manner as is possible to intreate you, that vpon the attendance of my man, I may (as wontedly) vse you. Your counsell ioyned with a little trauell may  
*Possibility* greatly profit me, and now more then at any time else exceedingly pleasure me. Wherein if it may please you to yoke me further vnto you by the weight of your courtesie: I shall not onely endeavour by all possibilitie to requite it, but also your selfe shall not faile at any time to finde such a one of me, as of whose trauaile, industrie, or what other abilitie to pleasure you, you may account of assuredly. I haue by certaine other Letters moued my L. to haue fauourable consideration touching me, which as I am informed, his L. hath receiued. What else to be performed herein my man shall make knowne vnto you. And thus doubting as little of your friendship herein, as of mine owne thankfull disposition, prest alwayes to the vttermost to requite you, I doe hartily bid you farewell, D. of this, &c.

*Another of the same.*

**S** I R, I am so bold in my great necessitie, vnder assurance of your forwardnes to doe me good, to entreate your speciall aide and furtherance in two things, the one whereof this bearer shall instruct you in, the other your selfe can best tell, for that I made you at my last speech acquainted with the same. Both of which consisting in your labour and deuce, I am of opinion that nonethen your selfe can fit the occasion better. And truely such is the force of imprisonment, as contrary to that you haue wontedly knowne in me, mine vnderstanding is quite decayed, and sore worne with want of liberty, and where the spirits are so distuned, it must needs follow, the memorie can found nothing but discord.

In fine, sir it is in you to doe me good, and to make me by this onely action for euer beholding vnto you, wherein if I may so farre forth presume of your fidelitie, assure your selfe, that if euer God giue me libertie, A. C. to none so much as to you shall be



be yoked in courtesie. Good M.D. the matter hereof requireth some haste, whereunto I most heartily entreate you. Fare yee well, this of, &c.

*A Letter responsorie to the same.*

**G**ood M.C. needlesse were it you should entreate me in that wherein you haue found me alwaies most willing, and such whom with small perswasions you may induce to a farre greater purpose then what in your last letter is required. The Messenger I haue appointed to morrow morning to returne againe to my lodging, at which time I will not faile to finish what in the best sort I can conceiue to be vnto your occasions furthering. Hard will it be for mee to accomplish that, wherein your selfe seeme so vnperfect, for that the dullest conceit forged from the most distempered of your imaginations, cannot but sound farre better tunes then the ripest of my intentions any waies able to deliuer. Neuerthelesse such as it is, or so much as (by dislike of your owne) you haue will to account of, that will I prepare to your view, and put forward to your good speede, thinking it better by deliuerie of a grosse deuice to satisfie the demand of a friend, then by concealing the simplicitie thereof to be censured as vncourteous. In conclusion, it is (sir) lawfull for you to vse me to the vttermost, and fittest to our confirmed league of amitie, that (in whatsoeuer) you should imploy me, wherein I desire you conceiue no more, then such as I intend to become, and you shall assuredly finde me, viz. yours, &c.

**H**ere must I note vnto you the last of these Epistles Petitorie, in which is neither Exordium nor Narration, but for most of all the petition, and afterwards the parts following, the like whereof you may perchance finde hereafter. For that where practise and skill hath enabled a man to doe well, there is no necessitie that such should be tied to rule, who being of sufficient knowledge and capacity are able to discern what is meetest, and accordingly to direct the square of their owne doings, sometimes one way, sometimes another, as in the intendment thereof, may to the present occasion seeme most convenient  
 and



and ready. And as in this one Letter, so may the learner light upon many others being different also from the observation herein deliuered, and sometimes abruptly entring into the matter without any limitation at all, one other example whereof shall be next herunto deliuered, the first beginning of which, declareth the meane of accomplishment of the request, before the petition declared, whereunto by imitation the unskillfull may not rashly enter, without good aduise ment of what in the performance is meete to be considered. The method of which, is in this sort pursued.

*An example Petitorie, concluding a brie ferequest and courteous remembrance of a thing before time promised.*

**N**OW is the time (wherein if your pleasure be) you may performe what erst you haue promised. I therefore desire you as heartily as I may, that your intent, being to doe me good, you will now execute the same. And albeit I doubt not of your willingnesse herein, whose courtesie hath not been strange towards me: yet rather enforced by mine owne necessitie and continuall remembrance of my vnprovided estate, then by any other misgiuing, I prepare these lines, sollicitours of your expected promise, which bearing in their front a token of oportunitie, would pray you not to let slip occasion, but with as much speed as willingnesse to accomplish the same: Remembring how many waies I am beholding vnto you, I remaine in account of your courtesies, rather studious to thinke on them, then any waies able to requite them, &c.

*Another example of the like effect.*

*Exordium.  
By comparison.*

*Infinitio.*

**E**VEN as a bold begger, the more he is relieued, the more hee still presseth forward vpon the bountie of those, whom hee supposeth to fauour him: so fareth it with me, who hauing euen soones enioyed your trauaile, to my no small benefit, am neuerthelesse so shamelesse as still to importune you in the same. I haue, sir, I confesse, by your good meanes, receiued fundrie fauours at the hands of my Lord, which I cannot, nor euer shall be able



able to requite vnto you, the matter of my suit notwithstanding hitherto depending before his honour, I neither can nor may so farre forth withdraw my selfe, but I must needes now and then solicite you, as the Gentleman by whose onely courtesie & perseverance in wonted care and good affection towards me I doe liue, and so liuing, continue my daies and yeeres with such assured respect, as he that hath sworne and vowed in himselfe neuer to forget you. It doth sir, so much stand me vpon the procuring of his L. letter in my behalfe, for the indifferent triall and hearing of my cause, as without (in speciall and earnest speeches the same be directed for me to the Iustices and Commissioners) I am in great despaire how the case will goe with me. It is you therefore that must helpe me herein, and by your onely meanes I must be warranted in this action, the intendment whereof furthering so much vnto right and cause of equitie as it doth, I hope his L. vpon your motion will the easilier condescend vnto. This is that I *Peruato* require at your hands, and to the speedy dispatch whereof I may not cease to importune you. Whereon concluding for the present, I doe hartily bid you farewell, &c.

## Of Epistles Commendatorie.

## Chap. 16.

**M**uch more might be handled in this kinde, the method whereof is one of the most ordinary of any sorts of Letters that are indited, for that the greatest number of directions are commonly concluded in this matter, the requests whereof doe either especially concerne the writer, or are otherwise to be respected in the behalfe of some other. The occasion of which hath carried herein the plenty of so many examples, that by manifesting the diuersities of their orders and vses, the learner might not want wherein to be directed, and choise of varietie wherewith to be delighted. Now, besides these hereby already deliuered, there are letters also that might be suted vnder this forme, which from noble men or others, are many times written in fauor of sundry persons, containing requests in their behalves to be perfozmed, which notwithstanding the



difference of estates, in that the same doe for the most part passe vnto their inferiours, yet seemeth the nature thereof to be petitorie, but in a different order of these to be altogether pursued. In so much as neither agreeth it, to vse like circumstances of humilitie and intreatie, nor of pleasures or courtesie, as in the other are required: but rather a necessary supposall and assurance of their demands to be harkened vnto, in respect that of their honours, reputations, or credits, it is intended they will require nothing, but that with reasonable toleration may be liked of. But the vse of such kinde of directions in choyce of both, I rather hold pertinent to the title Commendatorie, for that whatsoever is therein written, in fauour either of the person or of the cause, may in respect of the honour or reputation of those from whom they come, be better deemed in sort of a courteous recommendation, then otherwise by or vnder any title of humility or submission: for these causes I haue thought meete to adioyne immediatly hereunto the same Epistles Commendatorie, being so neerely combined with those of Petitorie as they are. The vse wherof are not neuerthelesse so farre forth carried, but that from an inferiour to his superiour, in some causes and vpon sundry accidents, the same are deriued. The places appertaining vnto these kindes of Epistles be as in the Petitorie are already declared, chiefly when the same, intendeth to a cause or person preferred to be fauoured. In which, when it concerneth the person, we must beware that in the credible deliery of whatsoever tending to his praise or preferment, we doe it either by warrant of our owne knowledge, or by such certaine report of others, whose opinion we deeme will not be misled. And if neither of these doe fall out to be knowne or beleued, then shall we shew what information we haue besides our owne opinion, or peraduenture no other assurance at all but our owne simple liking. Petitions also are frequented in requiring fauour to these causes, where in standeth in highest regard the state, countenance or authority of him, from whom the Letter is framed, who accordingly thereunto may desire that the rather at his request, or vpon his suite, or for his sake, or in regard of his liking the person may be accounted of, or the action furthered.

Besides,



Besides, it may be added to the encrease of a more speedy per-  
formance, the loue (if any be, or the occasion thereunto sorting)  
we owe to him we commend, or in whose fauour we write, ei-  
ther sely for himselfe, or conueied from his friends, his parents,  
the consideration of his charge of wife, children or seruants,  
the wrong offered, benefit to be attained, or whatsoever other  
matter to be deemed requisite or conuenient. Now from whence  
or out of what instigations the matter of such commendation  
is to be drawne, you haue in generall chapters of this booke al-  
ready at large. The circumstances of which and whatsoever else  
hereby forewarned, shall in the ensuing examples be more at  
large deliuered.

*An example Commendatorie, wherein is recommended to  
a Noble man from his inferiour, the conditions  
and behauiours of a person.*

**I**T may please your Lordship, this Gentleman, the bearer here-  
of, with whom a long time I haue bin acquainted, and of his  
qualities and good behauiour haue had sound and large experi-  
ment, hauing bin a suter vnto me, to moue his pre-  
ferment vnto your Lordsh. seruice: I haue now at the last con-  
discended vnto, as well for that I know your Lordship to be  
now presently disfurnished of such a one, as also that there will  
hardly be preferred vpon a sudden any one so meete as himselfe  
to supplie that place. And thus much by your pardon and al-  
lowance dare I assure vnto you, that if it may please you in cre-  
dit of my simple knowledge and opinion to imploy him, you  
shall find that besides he is by parentage descended from such,  
of whom I know your Lordship will very well account of; he is  
also learned, discreet, sober, wise and moderate in all his actions,  
of great secrecie and most assured trust, gouerned in all compa-  
nies accordingly: finally, a man so meete, and to this present  
turne so apt and necessary, as I cannot easily imagine how you  
may be serued better. Pleaseth your L. the rather for the great  
good will I beare him, and humble dutie I owe vnto you, to ac-  
cept, imploy, and account of him: I nothing doubt but your L.  
hauing by such meanes giuen credit to my choice, shall find him

*Narratio.*

*Commenda-  
tions of  
the party.*

*Petition.*



*Peroratio.*

such, as for whose good seruice, you shall haue further occasion to thinke well of me for him. Whereof nothing doubting, I doe referre both him and my selfe in all humblenes to your best and most fauourable opinion. From my house in B. this of, &c.

*A Letter ressonorie to the same.*

**A**fter my very heartie commendations vnto you. Sithence the receipt of your last letters and recommendations of P. B. into my seruice, I haue had small occasion either to write or send vnto you till this present. And for as much as upon your certaine notice deliuered vnto me in fauour of his preferment, I held my selfe so well assured in all things of his behauiour, as I doubted not thereupon to receiue him in place of greatest fidelitie, I haue thought good hereby to let you vnderstand, what great pleasure I haue taken in his diligent attendance, assuring you that for many v unexpected qualities, which I haue proued to be in him, I doe wonderfully well like of him, & that with so good affection, as I intend not to omit any thing that may tend to his aduancement. In beholding him oftentimes me thinkes he many wayes doth resemble his father, whose sound truth, I do suppose, might haue been intertained with the best for his well deseruing. This bearer shall informe you of two especiall causes, concerning my affaires in the Countrey, whom I doe pray you to conferre with, & to affoord your trauaile for his present dispatch, which I will not faile hartily to requite vnto you. For your care had of my wants, and diligent supply of such a one, I doe many times thanke you, and haue promised in my selfe for the same to become a debter vnto you. And euen so I doe bid you hartily farewell. From the Court this of, &c.

*Another Epistle Commendatorie of the sort  
before deliuered.*

**M**Y very good L. I am enformed by this Gentleman the bearer hereof, that by meanes of one of your Chapleins, a motion hath been made of his preferment vnto your L. seruice: and for so much as those his good friends are not now in towne,  
who



who in respect of their account with your L. might stand him in very good stead: vnderstanding his well-willing minde, and great desire thereunto (for that I wish very well vnto his advancement) I haue taken vpon me hereby to entreate (albeit I may not presume so farre, as to preferre a man vnto your Lordship) that it may yet please you vpon my speeches to haue the better liking of him. Assuring you that both by the credit of my La. F. who vpon very good conceit towards him, wished his preferment, with her late deceased brother and last L. C. and also by the knowledge my selfe haue had of him, and others besides, whom your L. hath in speciall and choice regard, he is one so sufficient, and euery way so well furnished to doe seruice to any honourable personage, as by triall and proufe made of whose good parts and behauiour your L. shall not reape occasion of ill conceit, to whom so euer haue vnderaken to preferre him vnto you. And if it shall notwithstanding seeme further conuenient vnto your L. to make stay of his acceptance, for some private causes hitherto vnsatisfied, I shall yet in his behalfe neuerthelessse become thus far a suter vnto you, that this my recommendation may with your Ls. good fauour become a speedier mean the better (when it shall happen) to moue your Ls. good liking towards him. For which I shall thinke my selfe, as in many other occasions besides, vnto your honourable opinion most deeply beholden. In acknowledgement of which, and respect of my humble and dutifull regard to the same, I doe now and euermore remaine your Ls. &c.

**T**hese two examples Commendatory, are concluded to one effect, the foremost whereof with little alteration, may become a president for any commendation, whether it be to fauour friendship, choice, or account, and not vnto seruice at all, for that herein is shewed, in what sort men for their vertues may be recommended. Now if there be any other particular occasion in the person, besides these, inducing matter of good liking the same in place and stead of other, or together with the other may be then alleaged, & the course herein deliuered at all times indifferently to be obserued. And as these are from inferiour persons directed vnto their superiours, so will we sort out some others, that



that from Noblemen in like sort haue been passed to their inferiours, examples whereof are in like manner hereunto annexed.

*An example Commendatorie from a Noble man to his inferiour, wherein one is recommended to an office.*

**A**fter my very hearty Commendations vnto you, where I am giuen to vnderstand, that you are in election, and it is also very likely you shall be pricked by his Maiestie, high Sheriffe for this yeare of the Counties of Suffex and Surrey. This Gent. the bearer hereof, being one whom for many respects, I doe greatly fauour, and for his learning, skill, and honest vsage, haue long time vsed and reputed of, I haue thought good by these (if it so happen you shall this yeare be named thereunto) to recommend to your good allowance to be receiued as your vnder-Sheriffe for that time, putting vnto you such good and reasonable security as appertaineth, for discharge of the said office. And hereby also to pray you, that the rather for my sake, and for the especiall choice and reckoning I haue made of him, you will now before-hand make certaine acceptance of his skill by refusal of whatsoeuer other that may be recommended vnto you for the exercise of the same office, assuring you for that I haue well knowne and proued to be in him, you shall be so well furnished, as you would wish. And besides, in that you shall gratifie me herein, I will not faile in any sort I may to requite you. And euen so I bid you heartily farewell.

**H**erein is the honour and nobility of the personage greatly to be respected, who by so much the more his estate, countenance, or authority requireth it, by so much the lesse may it be considered, that in the inditing of these letters he should with ouer large entreatie be charged, but rather with fewer speeches, and lesse circumstances to demand what he purposeth. The conformitie whereof may be gathered out of the examples ensuing, according whereunto, he in whose fauour such kinde of Letters are to be directed, (especially if the inuention being of his owne procurement be brought to be signed) ought to take heede that the regard of his honour and calling, in whose




whose name the Letter passeth, be not by too great humilitie of  
tearmes in any sort misprised.

*An Epistle commendatorie, from a noble man, in  
preferment of his servant.*

**A**fter my very hearty commendations vnto you. This bea-  
rer hauing of long time serued mee faithfully, and being  
now desirous to trauaile. I haue thought good heartily to re-  
commend vnto you. And forasmuch as by reason of your office  
of Lord Gouvernour of V. it is likely there are many places of  
good preferment remaining in your gift, vpon your followers  
to be bestowed, I doe most heartily pray you, that you will not  
onely for my sake be contented to receiue him into your seruice,  
but that also in fauour thereof, you will in any place of prefer-  
ment about you, doe him that benefit and furtherance, as to one  
whom you wish throughly well vnto, you would performe.  
Herein if my request may preuaile with you, I shall not onely  
be ready to thanke you, but in whatsoeuer cause you haue to  
vse mee, be as willing to requite you. And so I doe bid you  
right heartily farewell: At the Court this day, &c.

*Another example, wherein is recommended the cause  
and speedy furtherance of Iustice.*

fter my hearty Commendations vnto your Lord-  
ship: where I haue beene informed by this bea-  
rer, being a poore Tenant of mine. of a certaine  
cause of his depending before you in his Maie-  
sties Bench, and that after many thwartings and  
euill practises of his aduersarie, the matter is now driuen to an  
issue and tryall, from the benefit whereof by corruption of  
some kinde of persons, he hath these three tearmes passed beene  
already detained, to his great hinderance, and almost viter vn-  
doing: I haue thought good vpon his humble suite to moue  
your L. in his behalfe, and to pray you that at my instance you  
will at some conuenient leisure examine the state of his matter,  
and being informed thereof at large, doe him that speedy fa-  
uour



uour in iustice and right, as he may not any longer time therein be deferred, but that notwithstanding any cauill or obiection thereunto hindering, he may before this tearm yet passe in any wise haue a triall. In accomplishment whereof, besides that you shall greatly satisfie me in respect of the poore mans right, wherunto I with great regard to be given, you shall also performe a deede so charitable, as whereby you shall perpetually binde him, his poore wife, and children continually to pray for you. And albeit I nothing doubt herein your great willingnesse and voluntarie disposition to Iustice, yet that by reason of my request, the matter with more diligence may be harkned vnto. I ittloones pray and therewithall heartily doe bid your L. farewell, this of, &c.

**T** All these examples Commendatorie, belongeth three speciall sorts of Letters Responserie, in which is either flatly denied, absolutely allowed, or doubtfully accepted of, what by force of those Epistles are seuerally commended. Of either of these suites I haue thought good to set downe some directions, the diuersity whereof, at the choice of him that searcheth the same, may according to this present humour be either reiected or followed.


*An example Responserie, wherein is denied what in the  
formost directions may be recommended.*

**P**Leaseth your good L. I receiued your fauourable Letters, and commendations giuen in the behalfe of M. L. with whom hauing had conference at large, I doe finde nothing lesse, then what by your L. was of him deliuered, and in truth it doth not a little discontent me, that as well in regard of your honourable and earnest demand made in his fauour, as also for many great and vrgent respects, I stand deeply charged vnto your Lord. I cannot neuerthelesse herein performe what I would: For that (besides it is yet doubtfull whether I shall be to the same place appointed by his Maiestie or no) if I be chosen Sheriffe, I haue two yeares since giuen my word and assured promise to my Lord of L. that I shall then accept of such a one to the  
exercise



exercise of the vnder-sherifwicke as shall by him to me be preferred. According vnto which, standing now in election for this yeare as I doe, I am and ever sithence haue been yearely sollicit to the selfe same purpose. Whereof I thought it my duety to aduertise your L. by these, most humbly crauing pardon of the same, in that I may not as I would, herein satisfie your vrgent and vehement request. And so with my right humble duety vnto your Lordship doe take leaue. This x. of Nouember.

*Another Letter responsorie, wherein consent  
and allowance is giuen to the matter  
required.*

Y humble duety remembred vnto your good Lordship. The Letters directed vnto me from the same, together with the Gentleman in whose fauour they were assigned, I haue entertained. And so much the more welcome were they vnto me, by how much the more I repute my selfe honoured in that it hath pleased your Lordship any wayes to require me. Touching the party recommended, your Lordship doubteth not I hope, but that of the least of yours, I would make especiall account, the effects whereof you shall in this perceiue, in that for the regard I beare vnto your Lordship I will both repute of, and fauour him. Besides what other advancement or preferment his owne deserts, or my aide may any waies bring vnto him he shall be sure at all times to enioy it. Praying your Lordship in all other things as farre forth to stand my gracious and fauourable good L. as herein I shall not faile to accomplish what to the vttermost may be held meete and conuenient. And thus beseeching the Almighty to haue your Lordship in his eternall protection, I doe in all humbleness take my leaue. From R. this seauenth of August, &c.

*The*



*The third Epistle Responsorie, wherein is doubtfully allowed or accepted of, what to the same was recommended.*

**M**Y singular and speciall good L. I haue vnderstood by your last Letters, of a certaine fained and vnttrue suggestion, deliuered by one of your L. tenants, against the proceedings to him supposed to be tended out of this Court, according whereunto (albeit I was before time) not altogether vnacquainted with the clamarous condition of the party) yet did I neuerthelesse as by your Lordship was enioyned, examine at large the circumstances of the cause, and for the better satisfaction of your Lordship, haue determined to set downe vnto you the truth of the same. This R. L. whom your Lordship tearmeth to be a very poore man, is not (as in simple shew hee maketh himselfe apparently to be) but is rather such a one as from whom (being narrowly sifted :) your Lordship might sooner draw a hundred pounds of his money, then halfe an inch breadth of his honesty. The argument whereof in nothing so much appeareth as in this one action, wherein against a poore man in deede, he hath very iniuriously behaued himselfe, and hauing extorted from him his bond now in suite (vpon some conclusion, though no good consideration at all) of the summe of one hundred pound, goeth about vpon a nice quillet in the condition to prosecute the forfeiture of the same, which indeede by the direct words of the writing, is in law forfeited. For reliefe whereof his aduersarie complained in the Chancerie, by reason of the prosecution of which bill, and notice particularly thereof giuen to my Lord Chancellor, the said R. L. hauing diuers times agreed to commit the matter, and yet greedy as it seemeth to obtaine the forfeiture, still cryeth on for triall, whilell the matter is still in debating, for which cause the same hitherto hath onely, and not otherwise beene delaied. And for as much as sithence your Lordships letter receiued, my selfe very earnestly haue trauelled to make some conscionable and quiet end betweene them, yet will the same in on wise on his part be assented vnto, by occasion whereof the extremity of the law being very like to proceede, he is the next tearme without further delay to obtaine a iudgement,



ment, and so the poore man on the other side, to be vtterly vndone: I thought it not amisse in aduertising the substance hereof vnto your good Lordship to pray that in credit of what here deliuered your Lordship would be pleased to procure the said R. L. to ascent to some reasonable order. So doing, what in conscience the poore man is then able to pay, in respect of the other charges, and purchase of his owne negligences: I hold not too extreame to be out of the said bond deducted, because in law he was something charged, though in equitie otherwise he ought to haue bin clearly quited. Thus in discharge of my conscience herein, hauing so much deliuered vnto your good Lordship, I doe recommend you to the protection of the Almighty. London this thirteenth of May.

**N**ow after these Epistles, let vs enter into one strange commendatorie kinde, somewhat different from the order of the rest, being such as wherein the partie directing the same being somewhat scant in deliuerie of ouer large and too credible speeches, thought good to mittigate the force of the same by the very parts of extremity it selfe, wherein of a merry conceit, or some other pleasant humoz, he appeareth very vnwilling to flatter, in reciting the example whereof, because with many tedious precepts I haue now a good while wearied the reader, I may peraduenture occasion some matter of recreation, which by the single shew therein gathered, appeareth in sort following to haue bene perfozmed.

*A Letter commendatorie pleasantly conceited in preferring an vnprofitable seruant.*

**S**ir, I doe send vnto your view the bearer hereof (a man shaped Narration  
as you see, and as bold in condition as he appeareth in shew) whom by all the superfluiries of summer ale, that hath wrought in his giddie braine I haue bin requested to commend vnto you. And in as much as in putting so vnworthie a worthie in substance of so incredible allowance, it something behooueth I hide not Himos.  
the gifts which by great search in many a good hostery, tauerne, and alehouse, he hath by long trauell and drowsie experience ere  
this



this time gained, to his insupportable credence I shall not spare in some sort to signifie vnto you, what in regard of all these I am let to coniecture. Trueth is sir, that he is very well studied in the mysterie of Malt-wormes, and for his peculiar skill in discerning the nappier taste by the nut-brown colour of Seller-ale in a frosty morning, he is become a sworne brother of the rag-mans number, and thereby standeth enioyned neuer to weare furies or other lynning in the coldest winter, but onely the warmth of the good Ale, which inwardly must hearten him: Besides Sir, if you haue occasion to credite him with a small parcell of money in dispatch of a iourney, doe but say the word that it shall once lie in his charge, and you may stand assured, that it shall be laid vp so safe, as any liquor in the world can safe conduct it from his bellie. Take no care for your kitchen, butterie, or larder, for once a day he loves to see all cleane before him. Little apparell will serue him, for his liueries ensue weekly out of the Bruers mesh-far; his lodging he reckes not, the Chimney floore, and Billers ends serue for a Featherbed and Coverings. When you haue most neede of him, you shall alwaies be sure to goe without him, if you delight in a Pigs-nie, you may by receiuing of him, be sure of a Hogs-head: Great store of small liking you happily may haue to him, wee know not what wonders the world may rend out, for nothing is impossible where all things may be compassed. It may please you for recreations sake to looke vpon him, so you be not in case to surfeit, looke what ill liking you conceiue, report backe againe I pray you in the inner facing of his chimney Casket: *Omnia sua secum portat*, he is somewhat a foolosopher, for he carries all his possessions about him, for *terram dedit filijs hominum*, hee must needes then haue a large dwelling. I pray sir, giue him good words how ill-fauouredly soeuer you fauour his acquaintance, for my part I request no remuneration for the preferment I haue tendred towards him.

*Irromia.**Profonmasia.*

Thus much would I haue done, and more, long since to be rid of him. His old master being dead, it is necessarie some place to be pestered with him, he makes great choise of your house keeping, if you can like to frame with him. Much more might be deliuered in the commendation of his worthinesse, but that I leaue to rehearse it, and now sir for your owne appetite, I leaue



to your contentment: Blame not me, but him that led me, and forth to an end. Commend me, but not condemne me, for I shall once doe you a better turne, this is but the first, the next may be worse (better) I would say. And so fare ye well, &c.

Proserpina

Metanoia

## Of Epistles Consolatorie.

## Chap. 17.



Time is it now, I should leaue this last title of Epistles, as hauing thereof spoken already sufficiently, and giue my selfe to the deliuey of the next, which are Consolatorie, the effects whereof are to be bestowed on such as are grieved, according to the waight & qualitie of the matter wherewith they are perplexed. And for that the life of man is circumuenced with so many, & so vnlooked for causes of sorrow and griefe, as it many wayes needeth to haue the remedy of comforts to be applied vnto it, yet the equality of all sorts of mindes not such as in one and the selfe-same degree can accept and beare it: It shall therefore be meete and conuenient, that in deuising to yeelde this swete and gentle remedy to any troubled conceit, wee doe so moderate the matter, as that in the Discovery thereof, wee rather strike not to a farre greater impatience or extreme of vnmeasurable sorrow then before, vpon vntimely thrusting forward, or ignorant pursuit of the same, seeing that the mindes of some, are of so high and incomprehensible stoutnesse, as they thin in themselves and account it a slavery to be overwhelmed with moes. Others againe so rise and so abundant in teares, as the least shew of reprehension in them, induceth matter enough of continuall mourning: for which cause, wee will sort these matters of comfort, into three seuerall orders. The first whereof shall be at choice, plainly and simply as occasion serueth to comfort or perswade, measuring our common calamities by the rule of Iudges, seeing vnto a wise man, no one thing can retorne cause of disquiet so much as the shroud of filthinesse and ignominious shame, neither can hee be hurt of any one without himselfe. These (the more sensible they are with whom wee deale, and of greater capacity) the more vehemently



hemently may we enforce by all sorts of forcible arguments or examples. The second of these must by insinuation be entred into, as supposing a person of a high and stately minde, and in a cause not common to be censured, the weightinesse of whose griefe, suppressed by a kinde of unconquered fortitude, we would goe about to comfort. Wee may not with these deale as in a case of ordinary griefe with the others, but rather by a more valuable meane, as who would say, it appearing to vs the invincible valour wee see or hold to be resiant in their mindes, shunning to be tainted with the least touch of swelting griefe, we doe offer our speeches or Letters to entertaine time with them, whose hearts wee know cannot yeelde to any forcible thing thereof. And now considering the great validity of their wisdomes, and a minde in them so unconquered by any stormes of Fortune, as is apparant, we can but encourage them stoutly to beare, what others as weakelings doe lie groueling vnder. In which we shall finde greater cause to reioyce by the worthinesse of so goodly a minde, then otherwise be occasioned to grieue for their sorowes. The third and last likewise must in another sort be conveyed, as finding the passionate and perplexed conceits of some, yet fresh bleeding vpon the heauie wound of their sorowes, wee may not abruptly enter with them, into the iust occasion they haue so to be distempred, but rather for the lenifying of their griefes (for in sorow also to be accompanied, breedeth often some comfort) seeme to take vpon vs one part of their euils, by declaration how grievous for some especiall causes the same becommeth vnto vs, either for vertue or some other praisseable condition in the party, by occasion whereof, wee doe euen participate, as it were, with the griefes of them wee goe about to succour. For commonly it is giuen to vs to mislike such as dissent from our affections, and loue them againe, who make themselves partakers of our euils. It auaileth also very greatly sometimes to extenuate or lessen the cause of the griefe, either by the incertainty of things casuall, being in some respects subiect to frailty, or by the hope of short continuance, or by the necessity of the action which may not be withstood, or by some comfort or expectation left to mitigate the same.

The



The reputation also of wisdom, gravity, the opposition of permutation of times and seasons, the diminution of the occasion being nothing so great or urgent as wee deeme it, the indu-  
rance of the thing to be a meane unto vertue, and finally, the  
common lot and condition of all men, subjected vniuersally to  
misshap, to sorrow, griefe, sicknesse, disquiet, iniuries,  
wrongs, oppressions, and all kinde of evils, the generall reco-  
gnition whereof, aboue many things that may be opposed, swa-  
reth commonly ouer the passions of the minde, by a deepe regard  
of the vniuersalitie of the same, as that it soonest of all beate-  
th downe the weight of all kinde of ill sorowes and conceivings  
whatsoever. Herein the quick sentences and pithy sayings of  
Philosophers, may also be a great spurring, and finally, all possi-  
ble arguments that may be, whereby men are any wayes per-  
swaded or led to forget their evils. In this place it is principal-  
ly to be obserued, that in ministring comfortable speeches to  
the redresse of any mishaps, wee doe not by preferring of toles  
and sporting deuises, seeke to relieue them, for that albeit in  
times of pleasure, the humor of the party might in some sort, be  
therewith greatly delighted, yet in causes of such extremity, all  
persons for the most part, very hatefully doe endure the putting  
forwards thereof, as so much impertinent to the heavinesse  
wherewith by sorrowfull remembrances, their mindes are  
commonly amated. But if the cause be light, then may it not  
be much amisse to vse some pleasant deliuerance to such a one,  
especially whose appetite standeth any thing towards the  
same, but this also in such louing, sweete, and gentle sort to be  
done, as that true comforts may seeme to be mingled with  
those conceited pleasures. Neither may wee in any case seeke in  
vaunting sort, to thrust into their priuate view, the present  
tranquillity and happinesse wherein our selues repose, the ob-  
iection whereof were too rustical. For that as society in mis-  
ery it selfe, leneth the force of the greatest griefes, so the op-  
position of anothers pleasure and freedome, is a corrosiue or  
sting to the want of any one that is sequestred from the  
same. All these obseruations in causes Consolatorie are  
greatly to be regarded, whose vses being to be employed  
according to their severall suppositions, I leane to the  
discretion



*direction of the writer in what sort he thinketh mete to haue their effectuall perfozmed.*

*An example Consolatorie of the first sort, wherein a Gentlewoman is comforted for the death of her Sonne.*

*Exordium.*

*Insinuatio*

**G**OOD Mistrisse P. I am sorry that my selfe must become the vnluckie Messenger of mine owne infortunitie vnto you, and that in the fore-front of my letter is planted such extreame grieffe as I cannot but extremely bewaile, so often as I thinke of it. Neuerthelesse, knowing vnder what motions wee liue, and that aboue our reach ruleth one, vnder whose becke the mightiest doe stoope, and the greatest are made subiect, I must as my selfe, so likewise perswade you, to tolerate all such chances whatsoeuer, as falling from such absolute direction, to alter any one iot thereof is impossible, and to resist the same, fruitlesse and vtterly vnauaileable. The care of my selfe (albeit many doe know how much I tendred that I sigh for) is not so much, seeing by reason I am led to be assured of the necessity of our decay, as the motherly pittie I haue alwayes perswaded my selfe to be in you, and that I now alreadie doe feare least forgetting the direct square of our certaine liuing, you will runne into such vntimely sorrowes, as with manifold teares will hardlie be washed, and with innumerable sighes, will scarcely be wiped away. But what shall I rehearse vnto you a thing so sudden and vnlooked for, as I protest by the heavenly maker, and ruler of all things, at the receipt of your last letters I neuer mistrusted or once looked for to haue happened? Your teares I see euen now a waite what I will say, and loe, your imaginations doe alreadie deeme the matter I must vtter. At leastwise if I should seeme further to dissemble the occasion of my grieffe, (and by hiding the summe of all that may breede discontentment) to concleale what now I am inforced to vnfold vnto you, the discharged messenger returned vncomplete, would bewray the effects thereof before you. It is then your sonne, good M. P. whose want I am inforced to tolerate, and whose presence you must now henceforth determine vtterly to forbeare. Your last presage in commanding him to be seene  
liuing



living or dead, hath now returned his living to be discharged,  
 and his earthly course vnlooked for, to be covered with cinders.  
 Had I thought it then (as by the Almighty I least mistrusted it)  
 and had you prepared to haue receiued him, as then before was  
 required, you could not more sooner haue assured me his retur-  
 ning, then I am able now to performe him, at your present sen-  
 ding. He is commanded to another, that before did expect him,  
 he is swallowed in the gulfe, that from the formost houre of his  
 birth did hitherto awaite him. Now if you will say he was yong *Allegoria.*  
 and might haue liued, examples doe shew that yonger then hee  
 haue died. If you will say, you loued him greatly; God by your *Antiphora.*  
 patience shall accept him the more worthilie. If you will say, you  
 are sorry for it in that he was vertuous: consider the world wherein  
 he liued, that might haue made him more vicious. Finally, to an-  
 swere euery obiection that by you may be affirmed, nothing  
 herein can more filly be auerred, then that in our life time we see  
 daily before our eyes to happen. Know ye not, that all things  
 doe by little and little grow into ripenesse, and forth-with by  
 degrees fall into rottennes? Hath not God vnto euery thing after  
 their greatest perfection, included such certaine limits, that by  
 and by they seeme to be appropriate to their latest confusion? Is  
 there any thing on earth so assured, that by vnstaied incertain-  
 tie is not continually guided? Among all fruits and blossomes *Erotema.*  
 on the ground, are there not some that are sooner then others  
 euen on their tender branches, as it were alreadie ripened, and  
 others againe that by long lying are made rotten and mellow?  
 All flowers spring not at one instant, nor all blossomes with one  
 sole blast are scattered. To man is appointed his certaine bounds,  
 vnto which to be attained, and beyond the which not to passe,  
 is alreadie limited. Your Sonne as timely fruit, so timely ripe- *Paradigma.*  
 ned, and as fit for his season was as timely gathered. It was  
 necessarie by nature he should be perfected, and the perfection  
 attained, by nature also hee was consequently to be depriued.  
 Onely that his sicknesse was naturall, and that in the continu-  
 ance thereof hee wanted no attendance, the credite of others  
 as well as my selfe can testifie. If Phylicke could haue saued  
 him, if Syrrups, hot potions, or other necessities would haue cu-  
 red him, if teares and prayers might haue kept him, you had yet



*Affidetur.* in safetie receiued him. He is dead, he is gone, wee must after him. Of his first sickenefse he was whole, and perfectly recovered, afterwards from the laundise, though somewhat weakened, yet lastly deliuered. But the inward moath that consumed him, would not suffer him to liue, which with extreame gripes assailed him, that being not able any longer to continue, at the pleasure of God he died. It is your part therefore to be now recomforted, and therein with patience to referre your selfe to Gods determinate pleasure and iudgement, to which intent I haue taken in hand this midnights labour, after the receipt of your letters, which were to be returned the next morning early, by reason whereof I can no way satisfie what you write for, neuerthelesse resting hereafter to my vttermost power to pleasure you, and recommending my selfe also to your wonted curtesie, I end this foureteenth of Ianuarie, your carefull friend, &c.

*Proteratio.*

*An Epistle consolatorie of the same, wherein  
one is comforted in case of hard  
extremities.*

*Exordium.**Synonymia.**Epitheton.*

Seeing the instabilitie of worldly chances is such as permitteth no one thing liuing to remaine stedfast, or in assured stay or certaine condition at all times to endure and continue? no maruaile then (good Sir) if your selfe being a mortall man, framed of the same earthly substance and qualitie, incident to terrene frailtie, and natures imbecilitie, doe as other creatures alike participate the suddaine euils, and daily alterations thereunto annexed: a prooffe whereof resteth chiefly in your present state and being, then which no one thing may induce a more serious aduertisement, of the vile account and wretched contempt appropriate vnto your liuing. And albeit diuers are the calamities wherewith not onely your selfe, but sundrie others your louing friends carefull of your present mishap, and grieved to see the vncouth and bitter change whereinto you are hapned, are continually afflicted, in so much as there is not the stoutest and flintest minde of all that euer haue knowne you (your desperate vowed enemies onely excepted) but doe in some sort

or



or other, bewaile, and as it were grieueto see the vnacquainted yoke thereof, with such extremity to be cast vpon you, I cannot yet but greatly commend the inuincible *fortitude* of your high and noble minde, who by how much the more, the vehemency of these sorrowes are to you vnknowne, and therefore the more vnused, doe notwithstanding by so much the lesse permit the mighty power of the to rule or beare sway ouer you, neglecting *Metanoia.* or (which is greater) despising the sharpe pricking sting thereof, who by the deepe piercing force of the same, is wonted to gall the remembrance of many others, and (as it were by a forcelesse contempt of such validities) not onely not giue any token or signe at all in their vttermoſt practises, but seeme rather to triumph ouer the strength that thereby they had wrought, and by an aduised, sage and wonderfull modesty and discretion, plainly *Auxesis.* to extinguish and put from you the fury of the same. Manifestly *Concessio.* I must confesse haue you hereby deserued, and much more euil, by the wise and moderate entertainment of these troubles, hath to your aduersaries bin tendred, who in nothing so much do rest vnſatisfied, as that in subduing your body, they cannot also yoake & bring vnder by whatſoeuer extremitie the courage, and stately progression of your high and vnconquered minde. Wherein there is left in my opinion great cause of comfort euen in the very greatest of your misery vnto you, that in the constant indurance thereof, you haue power to punish them that would disturbe you, and that in the perplexed imaginations of their owne wicked and malicious enuie. Neither may this that you *Heiosis.* sustaine be rightly tearmed misery, or such a one as your selfe seeme to be accounted miserable, whose minde in the very captiuitie inflicted vpon this your body is thus freed, and accompa- *Etiologia.* nied with so ample and sweetned libertie: For these kindes of troubles as they are worldly, so haue they power also vpon the wordly parts of a man, and therein are cohibitions of all such earthly delight, as saouering more vnto the satisfaction of a sensuall appetite, then conducing to the excellency of the inward minde, doe breed that ordinary restraint wherewith men mortally conceited, are for the most part troubled. But to the sweete imaginations of a pure and innocent minde, what is left wherewith to be discontented, but onely to haue committed any thing vile,



*Metaphor.*

*Epitheton.*

vile, wretched, or otherwise ill becomming the vertue and excellency wherewith the inward parts thereof are throughly indued. How many wayes then are left vnto you to reioyce, vnto whose eyes the continual thirst of *vertue* it selfe hath long since laid open the momentary pleasures of this world, the liberty whereof is vnto a worthy conceite a meere seruage, in whose fickle and transitory affections reposeth so slender assurance, and whose efficacies contemplate no other then vaine and foolish objects: seeing that you haue thereby so well perceiued how much the instinct of a braue and delicate minde climbeth farre aboue the reach of the body, with a pleasant and vncontrouled liberty. These things (impugning I must needes say a corporall appetite) permit you not, for such losse of riches, possessions, children or friends to become passionate, or ouercome with extreame griefe, albeit participating as we doe with such naturall causes, I doubt not but therewith you are sometimes touched, though at no time conuined. For which cause as often as you happen to fall into the remembrance of the same, suppose with your selfe that in time, the bitter sting may yet be repulsed, and that the lot that is fallen vnto you herein, is no other but the common reward and hatefull disquiet of the world, wherein the most noble and worthy minds are commonly the most vehemently assaulted, and with deepest extremity by such kinde of meanes pursued.

The recordation whereof, may returne vnto you one principall and great occasion of comfort, in that by distinction of your worthinesse, though you be partaker of common trouble, yet are you sequestred from the entertainment of a common opinion. It doth not a little reioyce mee to see that with such impregnable stoutnesse you doe so farre forth endeauiour to resist your appetites, wherein (besides the expectation of that which is incident also to these alterations, a change I meane, and reuocation of wonted pleasures) you shall in the meane time giue greater glory to your actions, in not appearing for any worldly estate, riches, or contentment to be surprized in your imaginations. Praying the comfort of all comforts to bestow vpon you the dewe of his heavenly grace in assistance of your extremities, I take my leaue, this of, &c.

*A*



*A consolatorie Epistle of the third sort, wherein a Gentlewoman is comforted of the death of her husband slaine in the warres.*

**A**Lbeit my selfe ( hauing receiued the sorrowfull newes of *Exordium* the yntimely death of my dearest kinsman, and your deceased louing husband (was in the first hearing thereof so greatly troubled, as by reason of the griefe then presently conceiued for the same, my selfe vnhappily might seeme to neede that comfort, which now I goe about to bestow vpon others: Yet weighing in my minde the state wherein you stand, and being also informed with what great extremitie you haue entertained the newes of his losse, I cannot but in respect of the great loue I ought to him, and remembrance of the like care, wherewith he principally entertained you, enforce my penne *Metaphora* hereby to yeelde vnto you those comfortable speeches, by the veritie whereof my selfe in so great a storme of griefe, could hithe- *Narratio* therto as yet be very hardly satisfied. It was deliuered vnto me by my brother F. B. that being now a Moneth or somewhat more passed, since by Letters out of H. the manner of your husbands death was vnto you reported, you immediately vpon the reading of the Letters grew into so great aboundance of teares, and to so wonderfull impatience, as hauing euer sithence continued the same, you will in no sort thereof be recomforted. Assuredly my good Coosen, I must needs conclude with your owne speeches, and the waight of your interchangeable likings, that there is great cause left vnto you to become sorrow- *Paranolo-* full, as hauing lost the chiefe and principall iewell of all your *gia* worldly loue and liking, the fauoured Companion of all your *Allegoria* pleasant and youthfull yeares, the entire comfort and solace of *Synonymia* your pleasant happinesse, and such a one, who aboue all worlds or any earthly estimation at all, accounted, honoured, and entirely receiued and loued you: but that you haue so great and *Anaphora* vrgent cause of extremity to continue with so hard impatience as you do, it becometh not, it is vnnecessary, yet it is in my iudgement of al others the most insufferable. For when it is not denied *Asyndeton* vnto you, that you haue cause to mourne, that it is fittest vnto *Etiologia* the



*Synonymia.**Climax.**Epitima.**Metaphora.**Metonymus.**Dialysis.**Erotema.**Antithesis.*

the matter of your loue, to weepe ouer him, and bewaile him, it is then thereby intended that there must be a meane therein, that the force thereof must be limited, that the appearance beare shew of discretion. Doe we not all know I pray you, and are witnesses that he was a mortall man, that as our selues he was borne, vnder the selfe-same condition, that he must once die, that hee had his time set, beyond which hee might not passe, and that God who gaue him life thus long to liue with you, hath now called him againe from this earth to leaue you? Are we ignorant that nature compelleth the wife for her husband, the husband for his wife, parents for their children, and kindred for their kinsfolke, to weepe and lament? But followeth it not also therewith that the losse and want of them being laid downe by an immoueable necessitie: we can by no meanes afterwards be in hope to reclaime them? What great folly doe we then commit in thus searching after the ghostes of our deceased friendes? Or what other thing doe we therein performe, but yeeld a plaine demonstration, that our teares are to no other end, but to bewaile them, because they were mortall? whom death could neuer haue shunned without they had beene immortall. Are wee not eftsfoones put in minde by the common casualty of all things, that there is nothing stable, that continually Kingdomes decay, Prouinces are shaken, Countries destroyed, Cities burned, townes wasted, people consumed, and that it remaineth a thing ordinary with vs, daily to be conuersant in these euils, the losse of all, or either of which, (if they may be accounted euils) why then doe we giue our selues by vnmeasurable griefe, to a perpetuall continuance and renouation of those euils. But you will herevnto alleadge, that it is loue that inforceth you vnto the same, and that such is the continuall remembrance you haue, as you cannot forget him. Alas how fruitlesse is this loue, and zealous remembrance in the deliuerance thereof? How farre sequestred is the vehemency of the same, from the searched recompence? Why learne we not rather of the wisest and worthiest, how to mitigate the impatience of our owne imperfections? In whose precepts, examples and counsels, if the immoderate vse or entertainment of any thing be forbidden, shall wee not then in this, aboue all others bee chiefly reprehended,



reprehended, when we enforce our selues by continuall meditation of our losses to shed so many teares to no purpose? What if *Antipophora.* your Husband had not now dyed at this instant, hee must, you<sup>ra.</sup> know, haue dyed, hee could not alwayes haue liued. Yea, but hee died, you say, vntimely: what call you vntimely, I pray you? If in respect of the force preuailing vpon him, whereby hee was slaine, you name it vntimely: then doe I grant vnto it: But if in regard of the time of his life you affirme it, I deny that the same may then be said vntimely. For why? hath not the eternall Crea- *Etiologia.* tor of all things ordered by his diuine wisdom each matter to passe his course in sort to himself best becoming and most pleasing: how can you then say that to be vntimely, which by his heavenly moderation was so appointed? Assure your selfe if hee had then bin at home with you he had also died, you could not haue prevented it, his houre was come, so was it determined, *Afyndeton.* which way could he shun it?

What then grieueth you in this action? Is it that he was slaine? *Antipophora.* Consider with your selfe it was in his Princes seruice, his death *ra.* was thereby the more honourable, for in so doing, he died as a man, as a souldier, as a Gentleman. Yea, but you shall neuer, you say, see him more? True indeede, but what of that? Is his death *Auxesis.* now greater then his absence before? Yes forsooth it is indeede, *Antipophora.* and why? because you had hope then to see him againe, which *ra.* by this meanes is taken away? Very well. You did then while he was liuing recomfort your selfe with hope, content your selfe now with necessitie, because it must needs be so, and you can no waies amend it. Is not this an end sufficient to determine all sor- *Erotema.* rowes? If you weepe, lament, cry out, and become grieued, re- *Synonymia.* quisite were it the same should returne to some end, that all your care, sorrow, griefe, lamentation, or what else should not ap- *Brachiolon.*peare fruitlesse, that the intendment and determination thereof *gia.* should be to some speciall purpose. See you then herein is no supply, the effects are bereft, the end taken away. Be not then so *Afyndeton.* fond, as to bedew that with your teares, whereunto belongeth *Epiphonema.* neither redresse nor meane of recouery. Who is hee that would be so mad, as to cry vnto him of whom hee might be assured neuer to obtaine remedie? By cunning art beasts we see, though they be most fierce, are tamed, a meane is found wherewith to *Paradigma.* break



breake the Marble, the Adament how hard soeuer it be, may by deuices be mollified: Onely death is of such force as no wayes can be conuincd.

*Merismas.* At the leastwise, if neither of these arguments might moue you to suppress your exceeding sorrowes, you must finally consider that we are Christians, and by the benefit of this corporall death, doe make exchange for an vncorrupted life, that the withdrawing vs from this vile earthly body of clay and filth, is a commutation to a sacred and heauenly progression, and that wee haue nothing left vnto vs, in all the trauailes, cares, disquiets, and heauy turmoiles of this wearisome liuing whereof to reioyce vs, but the expectation wee haue of happinesse and ever-flourishing gladnesse. Suppose the Ghost of your husband were here present to see you in all this extremitie, what thinke you would he say? How much disordered, imagine you, would he thinke you to be in your affections?

*Procatalsis.* And were it not that so many coasts had seuered him both by land and seas, peradventure wearied with your bitter outcries in the conceited image and shape of death, you might in appearance heare him, in these like speeches accusing and rebuking such your distemperate actions, and with breathing spirit to crie out vnto you, saying, What is it you go about? What meane you by teares to search out for a thing so irrecuperable? Why torment you your youthfull yeares with such vnprofitable, or rather, as I may call it, desperate kinde of mourning? Why with such vniust complaints accuse you Fortune, and so often do appeale death and destinie of so hainous trespassse? Is it for that you enuie my happy state, so soone transported from this vntoward soile, to a more prosperous felicitie? Thus credit me, and in this sort (were it possible he could speake to you) would he accuse you, in which consideration, were there not iust cause thinke you (of such intemperance) why you should be greatly ashamed? Beleeue me good Cousin, there is neither profit or liking at all, of this bitter continuance reaped, you haue already waded sufficiently in your teares, you haue mourned for him in earnest loue as becomed a wife, it is now high time you be after all this comforted. Thinke that the greatest storme is by time at length overblowne, superfluity of coales increaseth rather heate then flame,

*Allegoria.*



flame, the ardency of affection, with vehemencie sufficient may be expressed, though not by extremitie enforced. What should I say vnto you? You may not as other foolish creatures that are neither gouerned by wit, nor ordered by discretion, make your selfe a spectacle to the world, but rather with such temperance *Paradigma* (for euen in this extremity of sorrow, is also planted a rare patterne of modestie) seeke in such manner to demean your selfe, as *Perentibus* the lookers on may rather pittie you, by insight of your great discretion, then in this sort to torment your selfe by a needlesse supposition. Much more haue I considered with my selfe, whereby *Peroratio* to satisfie my grieued imaginations, in which being recomforted, and reposed in my secret thoughts, I haue deemed it necessarie hereby to impart the same vnto you, beseeching that as well in regard of your selfe, as the little pleasure your friends haue to behold you in this strange kinde of perplexitie, you will enioy the fruits thereof with such sufficient contentment and satisfaction as very heartily I do wish vnto you. And euen so tendring my selfe in all things to your courteous and gentle vsage, I doe heartily bid you farewell, & this of, &c.

**T**ouching these Consolatorie Epistles, it is to be intended that ouer and besides the examples formerly deliuered, their vse is also in causes of banishment, losse of parents, goods, or friends, in times of imprisonment, slander, persecution, sickness, in miserable olde age, or plagued by disobedience, in ill successe of marriages in poverty, and finally in whatsoeuer griefe of minde, trouble, or aduersitie. In each of all which is, as I said before, bled a great efficacy of perswasion for the mittigation of the same, by laying the troubles and vncertaine state of the world, with innumerable euils annexed to the turning wheele thereof, the communitie of the mischiese to all, who though not with the selfe-same, yet in some sort or other are alike disquieted, that the best way to expell the griefe thereof, is by meditation of our estates, the condition wherein wee liue, the ineuitable force of that which is befallen vs, which because wee are worldlings must needs in like sort betide vs, how nere thereby wee may bee drawne in contempt of earthly vanities, the enticing baits, whereof are enuened with so many and sharpe popsones, that troubles are sent vnto



unto vs from God, to call vs thereby home unto him, that they are the scourges of our disobedience, that by such meanes wee are discerned to be his childzen, that by patient sufferance, and entertainment of our harmes, wee doe nearest approach unto him, who being in humane shape on earth, conuersing with men, was persecuted, slandered, tooke vpon him the most despised estate of pouerty, and by cruell death was constrained, that they who are cloyed with most abundance, haue therefore the greater charge laide vpon their neckes, and that no one then they are nearest to destruction, the height of whole estate, oftentimes occasioneth their vntimely deaths: finally, that if wee were bootlesse to strue against their forces, in that wee thereby seeme ignozant of Gods pleasure and ordinance, who worke king all things vnto the best, knoweth perchance the punishment to be most fittest for vs, wherewith if we were not entangled, we might happily forget him, and become carelesse regards of his high and mightie excellency. So and in such manner may we waile in these actions, whereof hauing now deliuered sufficient, we will adde hereunto one example more, and therewith of this title conclide.

*An example consolatorie, pleasantly written to one,  
who had buried his old wife.*

**T**HE posting newes hitherward of the late decease of my good old Mistris your wife, hath made me in the very going away of mine ague fit, to straine my selfe to greete you by these Letters. In the inditing whereof, I many times prayed in my thoughts that I were as readily deliuered of this my tertian feuer, as your self are in mine opinion deliuered by such meanes of a hatefull and very foule encombrance. I doubt not sir, but you doe now take the matter heauily, being thereby dispossessed as you are of such an intollerable delight, as wherewith you were continually cloyed by the nightly embracements of so vnweldie a carkase. I haue, I must confesse, very seldome knowne you for any thing to mourne, neuerthelesse, if by such meanes you be happily constrained to change countenance, I haue prepared a golden boxe wherein I meane to consecrate all the teares you



you shed for that accident to *Berecynthia* the Beldame of the Gods, as a relique of your great kindship and courtesie.

Beleeue me T. I am sorrie that mine ague had not left me, and that I were not now in L. with thee, were it but to view thy lookes and manly behauour, after so hard a bickering and encounter, wherein thou was bereft a heart of gold so daintie as I promise thee to some graue sober fellow, might haue become pretie conceited, and a verie sweet pigges-nie. Well T. thou must needs lose her, *ferendum est quod mutari non possit*: be not sad, I pray thee, we will finde out a better match wherewith to delight thee. Thou must consider that it is requisite that all things should be done with indifferencie, shee hath left a thousand pound in goods, and a C. markes by yeere vnto thee, let that content thee. What though she was not married a moneth to thee, thou must be a patient man, her long continuance with so much wealth might peradventure haue glutted thee. The gods haue become more fauourable to thy young yeares, then thy selfe doest consider of. She might I know haue liued longer time for age, (for fourescore yeares old I grant is nothing) the woman also in very good plight too; by S. Margery: but what of that, wee must, as I said before, beare with necessity. I pray God thou beest not ouercome with sorrow, but thou maist take it quietly. There be men in the world that are so carelesse of their fortune, and so very fooles in their wishing, as they could content themselues greatly to be in the like predicament with thee: but thou I assure my selfe art of a cleane contrary opinion, sweare no more good T. I am perswaded alone that vtterly discontenteth thee. But hearest thou, play not the mad man for all that, I will rather comfort thee my selfe, then that thou shouldest die for sorrow.

One thing greatly misliketh me, I heard say thou tookest an oath vpon her death-bed neuer to marry againe? See how loue may leade men? Good God it is strange? I promise thee I could hardly be perswaded thou didst so, without I should heare thee sweare it. Be not so sottish good Boy, remember thy selfe, and thinke on the Philosophers words: *Non nobis solum nati sumus*. Thou maist haue a wife man, and become the father of nintie nine children perchance ere thou die. For sweare thou nothing good



good T. but building of Monasteries and entring into Religion, for these my selfe dare vnderrake thou neuer wilt, nor meaneſt to doe. I would faine talke longer with thee, but I am wearie, and therefore intend to leaue the expectation of the rest, till I fortune to see thee. Fare (as otherwise thou canst not choose) well, hauing neither old wife nor feuer, wherewith to encomber thee. At S. this of, &c.

**W**hat anſwere may be returned to all or any of these Letters, is to be expected according to the griefe or present condition of the party. The efficacy of the one whereof may be such, as endureth small arguing, and the inclination of the other so simple, as beareth with whatsoever may sound vnto them comforting. But for because the labour were endlesse to measure by writing, the affections of each one in particular, I will onely set downe for this one forme, the generalltie whereof may be inferred to the circumstances of any other. A Letter Responsorie therfore vnto any of these Epistles, should in the generall parts thereof containe (as seemeth me) a Remuneration or friendly acceptance of their good wills, that so haue bene imployed in comforting, and (if the partie so thinke meete, or the occasion so standeth) to commend the wisdom, learning, fauour, care or liking of him that so writeth, and therein also the good effects the same hath wrought, if some things (that may be alleadged) did not impugne it, shewing his counsell is farre lesse vehement then our euill, and therfore swaileth not in respect thereof, in our mindes, so much as it might haue done with many others. In conclusion, that wee acknowledge neuerthelesse his great discretion therein, and that deserued account of his tranell. Each of which places, how they are to be distributed appeareth in the example following.

*A Letter Responsorie to be conferred to an  
Epistle Consolatorie.*

**G**ood brother, I haue receiued your kinde Letters, wherein carefully, discreetly, and effectually, you haue endeouored to minister sundrie comforts to my diseased minde, in all which I  
confesse



confesse you haue dealt with me as appertaineth vnto a faithfull, courteous and louing brother, whereunto as much as possibly may be expected, I yeelde my selfe vnto you for the same most bounden and assured. Neither will I wrong you so much as to deniethat in perusing the contents thereof, I was not sometimes by the force of your arguments a little withdrawne from the deep consideration and hard suppose of my present euils, but entering againe into mine owne estate, and finding how mightily the shew of my forward mishaps swaileth ouer my masted spirits, I doe imagine the greatnesse of my losse to be so much, as in comparison whereof, whatsoeuer you haue deliuered either in the mitigation, or qualifying of my harmes, seemeth farre lesse in quantitie, then the smallest that may be conceiued of all mine euils. Folly were it for me to thinke, or you to belecue, that the peniue imagination of a thing so neere, as whereupon concerned erst the summe of all my ioyes, pleasures and happinesse, could with the vehemencie of a few speeches (more of zeale then equitie deliuered) be suddenly remoued. But (as hath the adage) *Omnes quum valemus recta consilia egrotis damus*: For counsell is plentiful in euery one whose conceits by freedome are exempted from any passion at all. Take it not so good brother, that I thinke you not for me (as wel as my selfe) to be a partaker of my grieffe, for I know it well you are, but yet the one proceedeth of charinesse, the other of extremitie, you in pittie of my sorrowes, and I in the very touch of mine euils. What time may doe I cannot tell, to weare away what presently I feele to be forcible vpon me, yet feare I the worst, but will giue my selfe notwithstanding as much as in me lieth, to the practise of your counsels. How euer the case standeth, I must acknowledge, that very weightily you haue dealt concerning me, and for the same will neuer cease to thanke you. Fare ye well, this of, &c,

Antithesis.

## Of Epistles Monitorie and reprehensive.

## Chap. 18.

**I**n this place wee will conclude our Epistles Consolatorie, and passe out of the same title to the next thereof, which are Monitorie and Reprehensorie. The one part thereof being Monitorie,



nitory, consisteth in forwarning to the vnerperienced such mat-  
ters as he knoweth not, in such sort as if therewith he should be  
thoroughly acquainted: the other, in skilfull explaining the of-  
fence of a thing faultie, which standeth vpon to be reformed.  
And in so much as there be few men that gladly like to be sup-  
posed ouer much faultie, or loue much to be rebuked for the  
greatnes of their errors, the order therefore of these monitorie,  
in setting forth what may be counted offensive, shall not accuse  
but admonish from the greatnesse or smalnes of the same, quali-  
fying the bitterness of reprehension with a certaine manner of  
praise, how euer desert doe afford to the furtherance thereof.  
For in a gentle condition or minde, not altogether bent vnto  
euill, to suppose that the greater part is the better inclined, and  
it also in some good measure to commend, breedeth no small in-  
couragement to doe well, he to whom the admonition passeth,  
hauing means thereby to thinke that his behaviour is not so far  
ouergrown, but that presumption of his Vertues doe yet sway  
in mens opinions, or at the leastwise imagining that men are  
ignorant altogether of that, whereof they seeme to take no no-  
tice at all, hee will studie the rather to hearken to such whole-  
some directions, and accordingly to reforme his manners there-  
vnto betimes. And verily (as you haue before in the examples  
Disuasorie) so in this also it would not be amisse where we see  
an offence but new beginning, to induce many good conditions  
of the party to be opposed against the same, and to lay before  
him, how ill sounding it would be to the true commendation of  
the other, to be touched therewith. Or otherwise where we see  
an inclination (though no matter in action) to euill, to say, that  
not for that wee see him spotted with such offences, wee doe  
warne him from their forces, but to the intent hee may thereby  
the better be instructed, in the vilencie and discommended  
parts of the same, or that because we are for the most part led  
away and easily sliding into euill, wee set before his eyes there-  
in, the hazard and inconuenience of such euill. Now if the matter  
be so far forward, as we finde it a plaine and open imperfection  
in him to whom we write, let vs then consider the weight or  
inualiditie of the action, which being too monstrous or noto-  
rious, it then needeth not admonition, but sharpe reprehension,  
and



and is thereby secluded from the parts hereof, but not being intolerable in his age or estate, in whom the same is found, then shall we not aggravate, but extenuate the apparance thereof, shewing that it is a thing common for men to fall, chiefly young men, who by the furious King of their youth, and want they have of aged experience, are hastily led therunto: but yet there-withall how many wayes necessary it is, that he be withdrawn from the same, least happily the long intertainment given to a fault, make it seeme a great offence, and consequently he be thereby led into farre more dangerous evils. Hereupon may we manifest unto him our love and tender care we have over him, compelling vs for such cause to forwarne him, declaring that our selves falling into the like errors, would be glad at his hand to finde the like, if the skill and experience of the party might so much performe. Another kinde of admonishment or reprehension there is also, when men deale with those who are highly before them in account, unto whom either eminent danger or occasion of great hate or dislike pursuing the same, forbiddeth in expresse manner to use any tearmes, in so much as their estate (being peradventure lostie, and of power to command or sway over vs) will not admit by writing to intermeddle with their actions, and yet happily by reason of some hard dealings offered unto vs, or our friends, might seeme much to prevaile in one sort or other to give them notice of it, whereby to avoid (if it be possible) the expected vehemency and intolerable support of the same. With such men to deale, behooveth, if at leastwise we be compelled thereunto, to make a recitall of many vertues, such as might be commendable and beautifying unto so great estate and authority, and there-withall set forth the worthinesse to the uttermost of that we wish to be in him planted: and fainedly also we may suppose those Vertues to be insinuate in his person, and how much they are furthering to his name and reputation, by occasion of which, we may in the contrary have meane to lay open all those vices, the insupportable burthen, vilenesse, and execrable hatefulnesse, or what bad purpose soever is in them concluded, & shew how much they impugne the state, rule, or authority of any one, what blemish they cast upon him in whom they

It

are



are frequented, how they destroy the good parts for which men mighty and gracious haue desired to be commended, the conceit whereof may be with such facility and excellency carried, as that hee to whom wee write, shall with some insight therein, receiue a speciall view of his owne faultinesse, yea, and by the conuertnesse of the same, may also participate within his owne imaginations, the particular loue and grace generally attributed to either of both, wherein what other thing shall wee goe about, but in silence to admonish or reprehend what in each of those ought to be refused or followed, which manner of writing performed to such end and example, without shame and blushing at all, each one may lawfully vse, otherwise palpably to affirme, those vertues and praises to be in a man in whose actions (becoming most notorious in all kinde of apparance) no one thing is to be found so plentifull as very wickednesse it selfe, this were a flattery most detestable, and of all others most filthy, to be in any writer receiued: yet such kinde of admonishment or reprehension as is before recited, is prettily alledged to haue bin vsed by a certaine poore man, who neighbouring nere vnto one worshipfull and of great account in calling, but therewith more practising with vehemency, then honestly vsing his knowledge of the lawes, had sustained a mishap by an Ore of the Gentlemans, who being a fierce beast, had goared a Cowe of the poore mans. The poore man hauing receiued wrong, and doubting how to haue recompence, by reason that the Gentleman was of as noted authoritie as knowne hardnesse, and to whom expressely he durst not complaine of the iniury, deuised yet this subtilty wherewith to entrap him. He cometh to this great mans house, and being brought to his presence, Sir (saide hee) I am come to deliuer vnto your Wor. who are a Iusticer in place, for righting of wrongs done and committed, a matter very conscionable to be respected, and for which in my opinion there ought to be made a recompence. An Ore of mine being a naughty beast, through the default of mine owne fence hath goared a Cowe of your Worships, which is now lost and dead by the mishap thereof. Saist thou so, saide this great man, by my faith thou must then pay for her. And good reason too, saide the poore neighbour, for it was a wilfull offence: but



but and if it please your worship, I mistooke mine errand, for in truth, it is your Dns that by default of your owne fence hath entred my ground, and geared my Cow. Wh then (quoth the other) the case is altered, we will talke thereof at some more leasure hereafter. Now howbeit the poore man happely departed without recompence, yet at the least by this pretty deuise he made the Gentleman to vnderstand his fault, and so farre as he best might, did both admonish and reprehend his owne hard and iniurious dealing by so wittie a conclusion: for had he not thus gone about the bush, it is like he had not onely been frustrate of recompence, but also bolde of any sentence at all of wrong, which by this handling the matter, was by the Gentlemans selfe, clearly on his part adiudged. Infinite sorts of these, as well in the wise sayings of Phylosophers, as in other witten histories are extant, which for breuitie I omit and leaue to the desirous thereof, for their better satisfaction, and hence will procede to the examples of these two leuerall sorts of Epistles.

*An exmple Monitorie concerning a stayed  
and well gouerned life.*

**T**He execrable force of mischieuous euill, is such, and the maleuolent disposition of the heauens to some people so great, as that hauing once thoroughly planted the fatall sting thereof in the mindes of many, it seemeth they be created to none other end, but onely by daring to perpetrate whatsoeuer matter of villany commeth in their mindes, to purchase to themselves with the determination of a shamelesse life, the limited reward of a shamelesse and ignominious death: This enchanted course, perceiuing in these dangerous times how much it hath bewitched the estate of the whole world, and considering with my selfe, that by reason of your fathers late decease, you being a greene youth, voide of experience, bent to the trial of all companies, richly possessed, and wealthily endued, are now left into your owne hands, and thereby deliuered from the plausible and quiet moderation of a faithfull and louing guide, vnto the endlesse reach of a youthfull, carelesse and vncontrouled liberty,



liberty, hath moued me in respect of the care that euer I erst had of you, being yet but a childe, and in assured testimony of the memory. I haue otherwise protested to the ghost of your deceased louing Parents, to admonish you of some few things, for the order and conuersation of your liuing, being a course so important as that in the admittance and exercise thereof, cannot but consist the scope and after fruition of all your happinesse, and benefit whatsoeuer.

*Paraligma*

And first of all, will I call vnto your remembrance, that being the sonne of so vertuous a father as you are, how greatly it importeth vnto your estate to be well gouerned, that as well the precedent vertues, as ancient possessions of your ancestour, may in your person be resiant, that of your deceased Parent (as well as in corporall shape and fauour) you beare (in minde) the very true image and portraiture, that you stand not more in your actions vpon the glorious name or title of a Gentleman, then of the very true and worthy conditions and behauiours, that rightly doe produce and make a Gentleman. And albeit I finde no great apparant cause (your youthfull head and vnstayed state of head-strong liberty onely excepted) that may induce any argument or supposal to the contrary, but that you are of such and so worthy regard, as that in your life and conuersation, you deeply enough do conceiue of all or any part of these instructions or admonishments, which I now goe about to offer and preferre vnto you, yet knowing how many, and how sundry are the euils wherewith our mortall state is endangered, how diuers are the motions to wickednes, & how many wayes we are ready to fall into the crooked paths of the same, I could not but warne you, that comming euen now into the middest of the world, as you doe, you shall finde sundrie baits and allurements, drawing you into the worst & most vilest parts thereof, that vnlesse you were directly gouerned with the right rule and square of an honest and sober life, twenty to one you would not onely fall very deeply into the inconueniences thereof, but (without great and vnexpected matter leading you to the contrary) be drowned and overwhelmed in the gulfes thereof for euer.

You must call to minde, that liuing in a place so ordinarily frequented as is the City, wherein you are, and being in fellowship



ship with so many and diuers sorts of men as you now be, con-  
 uersing also with the innumerable multitudes of persons of all  
 estates, conditions and faculties, as you doe, it is no difficult *Monitie.*  
 thing for a yong youth of your birth and quality to be led into  
 lewdnes, of a wanton to become dissolute, of a spender, to be  
 made a consumer, or of a towardly Gentleman, to be framed to  
 an vntowardly companion. Much may the euill example of some  
 lewdely giuen, conduce hereunto, making you to belecue, that  
 to become a roister is credit: to become a swearer, valiant: to  
 shew your selfe a waster, liberall: to be a drunkard, is fellowship:  
 to maintaine rake-hels, is bounty: to become fantastical, is youth-  
 full: and to be an vnthrift, is to be counted gentle. But better en-  
 tring into these things, then by common aduilement men in  
 your case ordinarily doe, it shall appeare contrariwise, that in gai-  
 ning of credit you are to become modest and discreetly behaued  
 in being noted to be valiant, you ought to be a supporter of ho-  
 nour, shewing your selfe liberall: it shall be in rewarding the  
 good: in maintaining of fellowship, you shall vse sobriety, in  
 being bountifull, you shall remunerate seruices: in manifestation  
 of your youth, you shall entertaine honest pleasures: and in being  
 gentle, shew your selfe therewithall frugall.

The asse goeth out in the morning to carry burthens, and in *Parimia.*  
 the euening receiueth his prouender for aduantage. The Oxe  
 grazeth all day in the pasture, and at night is carried to the but- *Antibesti.*  
 chers stall: their reward is their feeding, and the contentment  
 they require is onely to fill their bellies: behoueth that men also  
 who from beasts are sequestred by many degrees of reason,  
 should of their continuance and finall determination liue a like  
 carelesse? No verily, it is too much vnseemely. Such illusions as *Antipopho-*  
 these, are not fit for a man, who by the nobility of his creation *ra.*  
 was ordained to sway ouer, and not to become subiect to such  
 vilitie. You now being at your owne choise and liberty, must be  
 warie and giue great diligent aduertisement to all your waies,  
 you must eschewe and auoide not onely the very euils them-  
 selues, but also all occasions inducing or partaking with those  
 euils, you must imagine, that to be in all things temperate and  
 discrete, doth solie argue a reputation to be within you: shunne  
 vice as you would doe a serpent, flie wicked company as a pesti-



*Perimias.**Peroratio.*

lent infection, doe alwaies things worthie your selfe, affect not so much the vaine-glorious title of praise, as desire how and in what sort to deserue and winne praise. Esteeme nothing so precious as time, abandon sloath and in all your society (as neere as may be) accompany with the best. Consider that such as is the tree, such is the fruite, who toucheth pitch must needs be defiled. With the good, thou shalt be made good, and with the euill thou shalt be peruered. Thinke none so great an enemy as hee that misleadeth you. Misdeeme no man willingly, and giue occasion to all men to iudge of you indifferently. These counsels (fore-warnings of your ruine or happines) if aduisedly you will hearken vnto, and faithfully lay vp among your chiefeest secrets, it shall no waies repent you to haue bin admonished, nor discontent me in this sort so much to haue counselled you, in that pursuing the effects hereof, you shall become such as I wish you, and your carefull father if he had liued would haue been glad to haue seene you. The Almighty guider and moderator of all our actions, blesse & keepe you. Farewell, from my house at D. this of, &c.

*Another Epistle Monitorie, touching the reformation of a Couetous life.*

*Exordium.**Metonymia**Narratio.*

**A**lbeit good brother, I know the matter of my writing will become offensive vnto you, and that I am not ignorant what heauie aduersaries you haue, that daily doe goe about to suppress the sound and faithfull aduise of those, who without flatterie doe wish heartilie well vnto you, and studiously are busied at all times for and towards your good. Such neuertheless is the loue and duty that I owe you, as seeing you in so great an error as you are ouerwhelmed in, I cannot in respect of our brotherly affection, but I must needs warne you of it, whereof if you become not repentant, and a renouncer betimes, I doubt not onely the world will cry out against you, but God also in high displeasure will be angry with you. Truly for mine owne part I am ashamed, and also it greatly grieveth me euery where to heare of this extreame couetousnesse and hard dealings, by you vsed towards your poore tenants, and other the inhabitants about you, who notwithstanding that God hath



hath abundantly blessed you with riches more then sufficient,  
 you be yet so miserablie bent vnto the world, as you care not by  
 what district and seuerer handling you doe attaine vnto your  
 wealth, onely so you haue it, or can come by it, you holde no  
 conscience or question at all of the winning of it. Alas what *Ephanefts.*  
 cries doe you procure against you of the poore and wretched  
 people, who being plagued with the hard yoke you lay vpon  
 them, are not able of themselues to redresse, but onely doe pray  
 to God that he will for them reuenge it? The matter is too hate-  
 full, and so great is the oppression and wrong thereby offered,  
 as it cannot continue. Might my words become of waight vn-  
 to you, I would wish you to leaue it, and if not for my sake, or  
 in regard of your owne credit thereby so greatly blemished and  
 impaired, and your good name and fame vtterly by such  
 meanes obscured and defaced, yet for Gods sake, who com- *Merismus.*  
 mandeth charitie and right to all men, who willeth that we doe  
 to euery one as wee would bee done vnto, who forbiddeth by  
 such execrable lucre to heape to our selues so vniust and filthy  
 gaine, you will refraine it, reforme it, and amend it. In truth *Asyndeton.*  
 you doe not know how much euill thereby you procure vn-  
 to your selfe; the blinde desire you haue to heape vp riches will  
 not permit you to see, what rancour, mischiefe, impietic, terrour, *Brachilogia.*  
 and dread, you crowde so neere together, the little care you  
 haue of the world to come, so quencheth your affections, as you  
 haue not power to behold the enormitie wherein you are so ve-  
 hemently transported. For shame abstaine and become not the *Metonymia.*  
 common obloquie of all men, bee not you the man alone  
 whom so many shall curse, and all men for the most part crie  
 vengeance vpon. Otherwise, if by no admonition you will re-  
 lent, assure your selfe, God who is the righter of wrongs,  
 will in most seuerer manner compell you vnto it, and in the end  
 by great rigour punish you for it. It little liketh me that herein  
 so iust cause remaineth, as whereby I am forced in this sort to  
 argue with you, in which action the nature of a brother may  
 giue you to vnderstand in what sort I admonish you, and with  
 what louing care I retaine you: the consideration of which hath *Peroratio.*  
 moued mee (as my selfe would wish in the like of whatsoever  
 I should haue erred, to be dealt withall by you) to account *Sententia.*



the sweet rebukes of a friend to be farre more profitable then the dissembling glozes of a cruell and bitter enemy, to which end whatsoeuer I haue said, may in like manner be conceiued by you. Farewell. L. this of &c.

*An Epistle Monitorie to a father, touching the lewd  
and ill demeanor of his sonne.*

*Exordium.*

*Allegoria.*

*Narratio.*

*Antithesis.*

*Exortatio.*

*Apologia.*

**T**Hough it seeme an approoued folly to cast pearles before Swine, or to offer a golden saddle to an asses backe: yet (not that I thinke either the Sowe worthy of the pearles, or the Ass fit for the saddle) I haue written vnto you, the one cause to manifest vnto you the vile and bad parts of your sonne, wherof you will take no notice, and of which this letter herein inclosed shall beare sufficient testimony: the other for charities sake, to admonish you which are his father, that by your timely looking to those matters, you may winde him from that, which by small sufferance will breede your woe, and his irrecuperable destruction. I haue vnderstood that hauing beene found heretofore in the like pilfering with two Masters that he serued, and the secret information thereof being brought to your eares, you misliked his courtesie that tolde you, iustifying the matter to bee false that was deliuered you, and not so much as examining the action, (which a good father would haue done by all manner of industry) you allowed your sonne for honest, and affirmed that it was vnpossible hee should enter into any such theeuery. If I see the childe of such a father come to an euill end, I will not maruell at all, seeing that besides the ordinarie inclinations already graffed in his yong yeres, his parents are content by winking at it, to giue him furtherance, and in a manner to affirme it shall so be, in so much as thereby seemeth, the sonne hath sworne he will neuer liue honestly, and the father hath promised that he will set him forward to Tyburne for his villanie. Is it reason that men (of zeale and conscience) should goe about to pittie their misfortunes, who haue protested neuer by compassion to preuent in themselves, the iust and appropriate reward of their owne euils? What shall I say to the vnhappy father of such a son, or rather vnhappy childe of such a father, whether shall I fore-  
warne



warne him or you, the one purposing, the other animating, to what vnto each of you in the end must become a particular desolation? Truly these things will not continue, they cannot long hold. Well (not in respect that either of you deserued so much at my hands) but for pitties sake, I am content to beare with your infirmities, and (so you will not vrge me to your owne harmes, by your courteous, though not so much as honest vsage, for honestie willeth I should haue mine owne againe, or recompence) will part with my losses: but yet therewithall warne you (to which end I haue written this Letter) that you preuent your mischiefes betimes, you doe consider the successe of your owne harme. So long the pot goeth to the Riuer, that at last it cometh broken home: euery man will not deale with you as I do. It cannot be, but you must needs know, nay rather be a partaker of your sonnes euils, how euer you dissemble with the world, and face out the matter before people. Take heede, I say, God when he striketh, smiteth home, you will else repent it, for it will none otherwise be. Because I haue yet some hope, that by driuing into your conceit the enormitie hereof, and discovering the packe which you said was lockt vp from your seeing, that at the least-wise for the feare of God, and to saue him from the gallows, you will endeuour to chastise him. I haue sent this bearer, who can informe you of the truth, time and place, of that which you goe about to shrowd vp so couertly, and if afterwards you wil not bridle him, I protest his shamelesse forehead must be corrected by iustice, and the lawes must further passe vpon. Surely not for enuy of the person, but for the shamelesse brow he beareth, as one that had done no offence, to prouoke me by euill vsage to blaze his faults, that otherwise by good counsell would haue couered them: I thinke it a deede meritorious to haue him punished: if you haue a desire as a father to cherish him, haue a regard as a friend betimes to correct him, otherwise you shall sooner see him come to shame, then any wayes climbe vnto credit. But for ought that I can heare, both father and mother are so addicted to the bolstring of his doings, as that it seemeth they haue already vowed their infamie to the world, and his life to the gallows: good counsell may doe much, and though in taste I seeme

*Prolepsis.*

*Orismus.*

*Parimia.*

*Metanoia.*

*Sententia.*

*Allegoria.*

*Metonymia.*

*Antithesis.*

*Peroratio.*



I seeme a bitter enemye, the prooffe in triall shall be better then of a fawning friend.

*An example reprehensorie, wherein a man of wealth sufficient, is reprehended for marriage of his daughter, to the riches of an old wealthy Miser.*

*Exordium.*

*Metonymia*

*Propositio.*

*Metaphora.*

*Antithesis.*

*Auxesis.*

*Euphonesis.*

*Synonymia.*

*Emphasis.*

Sir, I am not a little grieued for the loue I owe you, to see that in these ripe yeares of yours, wherein men commonly are fraught with discretion, you neuerthelesse doe very indiscreetly goe about to compasse a matter so repugnant to reason, or any manner of considerate and sage aduiseement, as whereas the world can but wonder, and wherof all that know you or by any meanes may vnderstand of the match, will no question greatly accuse and for euer condemne you. It is deliuered with vs here for certaine, that you are intended (vpon the doting affection of a miserable old man, your neighbour, whose yeeres are as well fraught with diseases, and his manacled and benumbed olde ioynts with imperfections, as his barred coffers with coyne) to marrie vnto him my neece your yongest daughter vpon a sudden, and that to the furtherance thereof, you offered to contribute of your own store a reasonable & sufficient portion. Trust me when I heard it at first, I deemed it as a counterfai iest, thinking that the man whom I so well knew before time, could not on a sudden become such a paragon, as wheron a maiden of her feature, youth, accomplishment and fauour, could so quickly become enamoured; neither thought I that howsoeuer the dotage of the old man stood as a conceit to smile at, that you for your part would so much as vouchsafe to hearken to it, especially at any time so seriously to speak of it, much lesse to open your purse to become a purchaser of it, or by constraint at all to enforce her fauours, to giue signe or token any wayes to it.

Alas sir, was there no one thing more wherein besides you could ouer-shoot your selfe, but only in so bad a purpose, an action so vn honest, an intendment so vile, a matter so much impugning nature, as that the very earth, or hell it selfe, could not belch out against the faire Virgine, so huge and so intollerable a mischief,



chiefe, to match I say, the matchlesse fauour of so yong and daintie a peece, to the filthie, tawnie, deformed and vnseemely hue of *Prosonoma-*  
so wretched and ill fauoured a creature? What nature is this, to *sis.*  
worke vnto her whom of your owne flesh you haue ingendred, *Antithesis.*  
whom so long you haue nourished, whom to such and so many *Synonymia,*  
perfections you haue trained, vpon a sudden, nay euen in one  
moment, so manifest an occasion to cast her away, not yeelding *Metanoia.*  
vnto her heauie censure, so great a benefit as death, but ten thousand  
griefes, the least of all which is worse then any death that *Hyperbole.*  
may be, wherein comfortlesse she may complaine, grieue, and be-  
moane her selfe without any reliefe at all, but by the precious  
price and hazard of her owne soule.

How vnequally doe you deale herein, to render vnto her be-  
ing scarce sixteene yeares of age, a husband enfeebled by foure- *Antithesis.*  
score yeres and vpwads, whose toes are swolne with the gowt, *Hypotiposis.*  
and legges consumed with the dropsie, whose leane carkase bea-  
reth no apparance but of olde scars, and stifned limmes become  
vnweldie supporters of his pined corps, whom furies must fence  
from the least blast of cold, and dew of nappie Ale cherish with *Metaphora*  
warne fires, whose night-cap carieth more store of heate, then *Antiphrasis.*  
all his bodie doth of agilitie or strength, and nose farre more  
fruitfull then sauourie, with distilling drops downe trilling from *Antiphrasis*  
thence in the freshest spring of the iolliest seasons maketh ill fa-  
uoured refections? What wrong doe you tender the poore mai- *Erotema.*  
den therein? How vnworthie and farre ill-beseeming is the same  
to her, who hath such a father, and apparantly shall be knowne  
to be such a mans daughter? shall you not therein be noted of *Asyndeton.*  
great follie, will not all men laugh at it, pittie it, crie shame of it,  
and her selfe poore soule pray to God to reuenge it.

It is too much intollerable, belecue me, that you should ende-  
uour in this sort by colour of your fatherly authoritie to con-  
straine her, whom (albeit shee is your owne childe) yet may  
you not so forcible compell vnto so vnnaturall an extremitie:  
Consider with your selfe how grievous the thing you goe about *Commoratio.*  
to compasse, may returne vnto her: and wheras liking & choise  
is of all other things in case of marriage to be accounted most  
dearest, you not only against her will, doe endeuour to induce a  
breach



breach thereof, but also doe giue her ouer into the hands of such a one, whose inequality so farre forth disseuereth from her appetite, as that it cannot otherwise be, but (as vnto all others, so vnto her chiefly) it must become vn sufferable. Haue you no more care of her that is your daughter, but when now you haue brought her to the passe, wherein she should participate the vertuous and modest vse of that, whereunto her yeares haue adapted her, and for which end and purpose, marriage was by Gods sacred ordinance at the first ordained, in stead of a louing and contented husband, to giue her a withered old Truncke, in lieu of sweete and mutuall societie, to wed her to sorrow, and euerloathing grieffe, to endow her with larger profit then with honest contentment, thinke you that she is a stone, that her senses from others are different in their right operation and qualities, that she more or lesse, or in stranger sort then any others, can become therein more forcible, or lesse iniured? No sir, assure your selfe, you must needs heape vp no other but extremities vpon her, it cannot be but if you proceede herein, you must of force vndoe her, the end and conclusion is so viterly bad, as it cannot be removed.

*Antithesis.*  
*Metaphora.*  
*Antiphras.*  
*Pervasio.*  
*Epiphonema.*

Returne then vnto your selfe, and thinke herein what best be- seemeth your daughter, remember that what you take in hand in that action is vngodly, iniust, seuer, and vnnaturall, that in giuing such a husband, you shall giue her (without the greater grace of God) and him both to the Diuell. Consider that you are with pietie, and to a Christian purpose and end, to moderate your authoritie, weigh with your selfe that the couetousnesse wherewith you are overcome is no purchase to her of safetie. And ballancing all these in the waight and cords of equalitie, withdraw your selfe, and by such meanes become disswaded from so great an absurditie. So may you the more easily performe that vnto her belongeth, as a kind and louing father, and for the profit by this trauaile reaped at your hands, bind her and all vs with greater feruency to loue you, whereon concluding the scope of all my former desires, I end, &c.



*An Epistle Reprehensorie to a young Gentleman.*

**A** Bout seauen dayes passed, I receiued letters from my brother N. the long expectation whereof, and desire I had to be informed of your well doing, made me inwardly reioyce at the first view of them, supposing that as I deliuered you out of my hands, I should still haue found you in the same predicament, without alteration, or so much as any surmize of that whereof I haue beene thereby aduertised. *Narratio.*

It is long since indeede that you were with me, at which time you were in manner a childe, neuerthelesse in those tender yeeres so towardly giuen, and of so milde and gentle disposition, as there was great cause why then I should esteeme of you, and much matter offered to all others that knew you, whereupon to commend you. But now if it be true, as I am informed, your actions are turned quite contrary, you are become a changeling, you are no more the same, but another in qualitie, minde and operation. If this be so, you haue surely taken a wrong course, in exchange of vertue, to make choice of vice: in stead of laudable exercises, to admit a number of lewd qualities: in place of good and honest vsage, to enter into a life vnciuill, lewd and sauage: your company-keeping is (as is reported) without any order, your studies are carelesse, your pastime recklesse, your rabling drunkenness, your living vnthriftinesse: finally, blushing before times at all things, for their nouelty, you dare boldly now to aduenture any thing, be it with neuer so great infamy. These things, my good Cousen, I must tell you are vnfit for a Gentleman, and much ill beseeming that education of yours, whereunto they were neuer accustomed. From these, if you will doe aright, you are now to weld your speedy course, and quickly to depart, calling to your remembrance, that what approacheth the condition of euery ordinary person is not meete for your credit, and what in men of common account appeareth to be no blemish, is in your reputation held to be a great and notable faultinesse. *Synonymia.*

When men desire to be well famed, and by true renowne to.

*Epiphonema.*



*Rimos.* to rise vnto worthinesse, they flye sloath, and giue themselves to auoide all occasions of idlenesse, they endeavour to become painfull and industrious to couet things of highest account, and to be in company with the most vertuous. Their credit hath no support by vanities, they seeke not their reputation among runnagates, they conuerse not with Tauerne-haunters, and bibbers, they liue not with men of vilde account, dissolute and vngracious, such kinde of meanes (as insufficient to glory) they deeme wretched and opprobrious.

*Epiphonemas.*

*Antithesis.*

You now if you would be such as you ought to be, must also pursue the tract of these, the sweetnesse and delicacie whercof (if but a little you will pierce into the sowre and harsh taste of the other) you shall quickly conceiue, marke but the praise, benefits, estimate and good report, entertained with the one, and on the other side, the discredit, shame, discommoditie, and vile reckoning alwaies made of the other, and then iudge by your owne decernement, how much and how greatly you are led awrie, in thus carelesly roaming vpon others vilities, and concluding with your selfe vpon the ill conceit that all good men haue of such hatefull and disorderly kinde of liuing, returne betimes, ere too late, for want of good aduiseement, you foolishly begin to cry out of your winning.

*Principijs obsta, sero medicina paratur,  
Cum mala per longas conualuere moras.*

First stop the cause, too late doth Physicke come,  
When euils small, to great (by sufferance) run.

Credit me (whomeuer you haue knowne to fauour you) the disgrace that quickly you shall sustaine, if betimes you relent not these euils, will to a good minde become so vile and so odious, as not without great sorrow and grieve may be wiped away. I dissemble not with you in that I say, for you shall finde it and proue it to be true. It is a shame for any man in those yeeres, wherein of all others his towardnes should chiefly be effected, to be accounted then bad, vilde, lewd, and ill demeaned, much more for a Gentleman, whose education was so good, whose infancie so well trained, whose adolescencie so formerly with all kinde of vertues indued, to become, now when most discretion should sway in him, worse then before, more disordered then when hee was

*Auxesis.*

was



was to be corrected, lesse commended in his owne gouernement then he was vnder anothers intertainment.

The loue that I beare vnto you, maketh me the more largely hereof to enforme you, which for that I deeme not of all ill seede *Metaphora* sprung out of your owne nature, to be growne vp into such kernels, I doe thereby adiudge, that with more facility they may be disseuered, the branches I know are of others wearing, which I neuer wish to be so farre forth liked, as to become of your owne gathering. From the inconueniencie whereof, I hitherto haue studied thus much to withdraw you, as he that most of all desireth aboue any other to enioy you. The haste of the messenger, and wearinesse of writing enforce me to leaue. God who is the conductor of all happy endeuors, blesse you, and till I heare from you againe, my selfe will expect the best reformation that any good opinion may induce in me as yet to conceiue of you. Fare you well, this of, &c.

### Of Epistles Amatorie.

#### Chap. 19.



**D**uers other paterne of sundry occasions concluded vnder this title, might besides these here be put downe, whereof because I haue so largely spoken in the discourse befoze these Epistles, I think the examples already proponed to be sufficient. And now the least of al these diuisions yet vnspoken of is Amatorie, whereof because the humours of all sorts with loue possessed, are so infinite and so great an vncertainty in them remaineth, as that perchance even in the very writing of his letter the louer himselfe is sometimes scarce certaine of his owne intended purpose therein, the lesse must of necessitie be the precepts of the same, for that in some of them we require and intreate, in others expostulate the matters and occasions falling in the necke thereof, other times complaine, another while saluone and speake faire, then purge or cleare an accusation supposed against vs. Finally, innumerable are the deuices wherewith the reines of loue are conducted. But in as much as I haue heretofore giuen vnto all other titles their seuerall precepts,



precepts, I will somewhat also in this place speake to the purpose thereof. In which I must first referre the writer vnto the consideration of the honestie of the action by him pretended to be written of, and then for the places of request, complaint, expostulation, or auoydance of any thing therein happening to the weight of his owne affection, which how vehemently, or slenderly it weigheth, himselfe can best testifie: and lastly, for the well ordering of either of these, to the examples Peritorie, Expulstorie, Defensorie, and Excusatorie in this booke plentifully deliuered, wherein howbeit the matter of loue is no wayes expressed, yet to any capable or well disposed conceit, the conuenance thereof cannot in the selfe exchange of the subiect be without some import vnto them.

In this place there might also be made a distinction of loue, wherein a Sympathie of mindes from man to man as well vnteth together by an indissoluble league of amitie in their hearts in one, as betwene man and woman, and that for the most part by a farre more weighty league, and more inuolable discretion. But sith the alteration thereof, as it much differeth in qualitie from the other, is also alike exchanged by title, that one termed by the name of Friendship, and this other chalenging onely to be deciphered by Loue, these amours in this definition shall onely be intended such as are modestly tended from men vnto women, and so accordingly herein to be exampled and written vpon. And howbeit, the little experience I haue had of some conuersing in this kinde of study, hath sufficiently taught me to know, that the very instinct or settled impression of this kinde of fantasie is such a Scholemaster to inuention, and so cunning a refiner of any well disposed conceit, as that with very small helpe it thereby commonly performeth much more then well could be otherwise intended. To the helping and putting forward whereof, a number of excellent penned discourses onely pertinent and seruing to the efficacie of those amours, are with the greatest singularitie that may be deliuered, yet in so much as this booke taking vpon it to set forth of euery the titles therein distinguished, some one or other particular example, may not by the defect of these, seeme to haue any want of that which by it hath bin formerly promised, I haue thought  
good



good for order sake, to pursue also in this place, the effect of this Methode. The circumstances whereof by the examples following shall be tendered.

*An example of an Epistle, for the first entreaty of good will.*

**T**He long and considerate regard, by which in deepe contemplation I haue eyed your most rare and singular vertues ioyned with so admirable beauty, and much pleasing condition grafted in your person, hath moued me good Mistresse E. among a number whom entirely I know to fauour you, earnestly to loue you, and therewith to offer my selfe vnto you. Now howbeit I may happily seeme in some eyes, the least in worthines of a number that daily frequent you, yet may you vouchsafe in your owne priuate to reckon mee with the greatest in willingness, wherein, if a settled and immoueable affection towards you, if feruent and assured loue grounded vpon the vndeceivable stay and proppe of your vertues, if continuall, nay rather inexterminal vovwes, in all perpetuity addicted vnto your seruices, if neuer ceasing and tormenting grieue vncertainly carryed by a hazardous expectation, closed in the circle of your gracious conceite, whether to bring vnto the cares of my soule a sweete murmure of life, or seuer sentence of a present death, may ought at all preuaile either to moue, entreate, sue, sollicite, or perswade you, I then am the man, who shrining in my inward thoughts the dignitie of so worthy a creature, and prising in deepest weight (though not to the vtermost value) the estimate of so incomparable a beauty, haue resolved liuing to honour you, and dying neuer to serue other but you, from whose delicate lookes, expecting no worse acceptance, then may seeme answerable to so diuine an excellency, I remaine

*Your most passionate, loyall, and  
perpetually deuoted, &c.*

**T**his example seeming to be in the superlative degree, it is intended that the direction thereof or the like, should passe  
L vnto



unto such a one, whose birth, education, or other complements, may sufficiently answer the greatnesse and efficacy thereof, or otherwise to one meanelly demeaned, or farre lesse enabled to indite, or offer the like, it might seeme unto the writer great indignity, as well in iudgement, as by an apparant want of some other sufficiency. For which I thought good to admonish thus farre in this place, howbeit in the second Chapter of this booke, I haue, touching a respect in all writing to be had unto the party, his parts, place, and qualittie, plentifully already discoursed.

*An example to that purpose.*

**G**OOD Mistresse E. I am bold, though a stranger, to make these Letters, messengers at this present of my good meaning towards you, wherein you may please to thinke that I goe not about by pretence of a most entyre and hearty good will, which I professe to beare you, to make present surmise thereupon, that on so bare an assertion you should immediately credite mee, I prise your worthinesse at farre greater value, and waigh your good allowance so much, as I onely desire, that by your favorable liking I may intreat to haue access vnto you, not doubting but by my being in your presence, I shall so sufficiently by apparant prooffe maintaine the efficacy of that I now protest, and giue you so good occasion to deeme wel of me, as you shal haue no reason to repent you, that vpon so honest & louing a request you haue condescended to my intreaty. Whose health and prosperitie tendering in all things as mine owne, I send you with my Letter a token of that great affection I beare you, which I most heartily pray you to accept of, and weare for me. And euen so doe continue

Yours, if so you please to accept of me, &c.

*An answer to the first of these Epistles.*

**T**HAT men haue skill, and are by sundry commendable parts enabled to set forth their meaning, there needeth, as I thinke no other testimony then your present writing, your eloquence is farre beyond the reach of my poore wit, & the multiplictie of  
your



your praises fitter for a Poeticall Goddesse, then to the erection of any such earthly Deesse. For my part, I hold them as the fancies and toies of men, issuing from the weakest of their humors, and how farre my selfe can deserue, none then my selfe can better conceiue. Being one of good sort, as you are, I could do no lesse then write againe vnto you, the rather to satisfie the importunitie of your messenger, wishing such a one to your lot as well might paragonize those excellencies you write of, and answere euery way vnto the substance of all those inestimable praises. So hauing your loue and your writing, might (as I take it) be best suted together

Yours, as farre as modesty will, to answere your courtesies, &c.

*A reply to the same answere.*

**G**Racious object of my pleasing thoughts, and mistresse of all my inward happinesse, sweete were the lines you wrote God wot, vnto me your seruant, how comfortable, & how precious, knowing that their premeditation had issue from those your peerlesse excellencies, and the touch of these letters passed the guidance of your delicate hands, how sharpe or powerfull soeuer be the weight of the same, the lesse shall be the grieve, in that she whom I honour and estimate aboue all others hath vouchsafed to wish vnto my lot the accomplishment of all those excellencies, which none but her selfe can paragonize, and wherein she onely goeth beyond all others. Vouchsafe (sweete Mistris) that what vnto you is intended to be pleasing, may not seeme disgraced, by the ornament of *Eloquence*, the Soueraigne and praise-worthy *Glory* whereof, beautifieth both speeches and reasons. Too dul are my senses (I confesse) to blaze forth the weight of your merits, your accomplishments being so manifold, as wherout (if euer any earthly Deesse by any excellencie were de-riued) the same might be thought to haue all onely proceeded. You may please of my loue to deeme as of your own deseruings, the foundation whereof cannot be so slender, as whereon so weake a thing as fancy should be grounded, but as your *vertues* are parmanent, so may you iudge of my loue to be perpetuall.



Let it once more accord with your courteous consent, that these letters with the first may haue the like fauourable acceptance, whereby you shall kindle in me no other or greater presumption, then what best fitteth vnto the worthinesse both of your *vertue* and calling. With hearts longing and sighes sending my Letters, and well-wishings speed them together, crauing that you will euer holde and deeme of me, as of him that in all protested faith, loue and loyaltie, is and will be alwaies,

Yours, &c.

*An answer vnto the second Letter.*

**S**Ir, your message is vnto me as strange as your selfe, who are vnto me a stranger, and what your good meaning vnto me is, I know not, for giuing of hasty credite to your assertions, as you seeme not to challenge it, so was I neuer hetherto of my selfe so hasty to doe it, hauing eftsoones been taught, that of fairest speeches ensueth often the fowlest actions: I cannot condemne your purpose, because I entend the best of your dealings, and howbeit I am in no point so restrained, but that in all reasonable sort that may be, any accesse may be granted. So when you shall by further notice sufficiently make apparant that with modesty I may doe it, I shall be willing so farre forth as my yeres and present being may minister occasion, in any thankfull requitall that may be to yeeld my selfe vnto you. Till which time I returne your token againe, and my hearty thanks vnto you by this bearer.

Your friend as one vnacquainted  
hetherto may be, &c.

THE





# THE SECOND

## PART OF THE ENGLISH

### SECRETORIE.

#### Of Epistles Iudiciall.

##### Chap. 1.



**A** I haue already exampled vnto you all sorts of Epistles, contained vnder the two titles of Demonstratiue & Deliberatiue: So by the order and disposition formerly vsed, it becometh (as next in course) I doe now come vnto the title Iudiciall. Why this title is so called, I haue in that other booke already deliuered. So that now it may seeme fit, that herein as in the other twaine before going, we deliberate what order and places for the well handling and proper conueyance of these Epistles, are principally to be obserued.

You shall then vnderstand, that for so much as the efficacy of this title is wholly carried in cause of Accusation, Inuective, Charge or Defence, the matters whereof are wholly censured by law, by common reputation, by custome, by authority, or by iudgement, the Rhetoricians, for the more excellent setting forth of the Oratorie parts hereof, haue vnto the generality of the same, allotted three states or principall heads, whereout by imitation, all our Epistles vnder this title are wholly to be carried. The first is called Coniecturall, that is, where a matter by conjecture onely of place, time, estate, or condition of the person, or of ther likelihoods to the same agreeing, may be supposed or enforced. The second is Iudiciall, wherein not by conjecture, but by



matter in action, sentence, law, or iudgement, we aggravate the cause in question, in which remaineth the quality, circumstance, or greatnesse to be decided, and how vehemently or tenderly it hurteth or importeth.

The third is tearmed *Legitima*, which by Lawes, customes, common vsage, or allowance, defineth a thing to be good or bad, tolerable or not to be suffered. Out of these heads ariseth the plenty of all our following diuisions, which also hereafter are in their places to be collected, the first whereof, containing matter of Accusation or Charge, may be said to be Accusatorie, Expostulatorie, Exprobratorie, Comminatorie and Inuective. The second being Responsorie to either of these, may be said to be Excusatorie, Purgatorie, Defensorie or Deprecatorie. The compasse aswell of the one as the other, either for matters accused, obiected, purged, excused, entreated for, or Defended, are simply or wholly included vnder all or one of these heads before remembred.

The efficacy of either of these, as well for inforcements as for clearing or auoydance of any matter, doe seeme to be drawne *per locos absolutos*, places absolute, and *locos assumptiuos*, places assumptiue.

*Loci absoluti* are such as containe in them inforcements not to be auoyded, whether it be in charge, matter inuective or defence, for that they are collected of vnauoidable grounds, that is to say, of Nature, Law, Custome, Contract, common allowance, Right, Lawfull and good Sentence and Iudgement. These as well to the state Iudiciall, as to the other of *Legitima*, are alike ordinary and common, this onely difference, that in that of Iudiciall, they are all enforced to condemnation: in that of *Legitima*, censured by their quality, vse or toleration.

*Loci assumptiu*, are onely collections by coniecture, and not matter in certainty, but such as may be vrged by likelihoods, yet greatly enforce to accusation, and serue alike to mitigate by defence or excusing, this to the state Coniecturall, and this Iudiciall doe remaine a like common.

The parts and places Coniecturall, for the heaping of likelihoods, either to accuse, excuse, purge or defend, haue respect vnto the Will, disposition, or ability of any one. The will is searched by the



the outward quality or condition of a man, by his readinesse, hate, affection, or mislike to a thing. Disposition, by the country or soyle wherein one is borne, as if we should say at this present of a foraine aduersary, He is a Spaniard, how can he beare good will to England? By his of-spring, as if we should say, Being borne and bred of lewd parents, how can the issue be good? By his education, as thus, He was so loosely trained vp, and so vilely inured, that there is no hope at all to be in him expected. By his studies, as to say, Consider but the application of his whole manner of liuing, weigh his continuall practises, see but into his particular and ordinary studies, and then tell me what you may iustly suppose of the residue of his being. And likewise by sundry other circumstances. Abilitie is vrged by Opportunitie, by Time and Place, Aydes or Supports, and the meanes of either of these, measured by the credit, affection, want, company, conceit, or instability of the person we go about to accuse, excuse, purge, or defend.

Thus haue I largely delivered vnto you the summe and scope of what in speciall to be intended vnder this title, the vse and moze particular shew whereof shall be by their seuerall Epistles moze amply explained vnto you. And howbeit I could here a little dwell by some continued discourse, in the commendable aduancement vnto you of the worthinesse of this present part we haue now in hand of well writing, wherein not onely these places already remembred, but in a manner all other parts of the Deliberative and Demonstrative kinde are most plentifully accited. Yet will I but remember vnto you how effectually by the well handling of any the particulars thereunto belonging, and how farre moze singularly then in any other, the excellency of a good wit and a quicke, and fine inuention is most fully deciphered, seeing that in the occurrents hereof, the writer is neuer tyed to any one course in particular, but hath scope to waide into all things in generall.

For that by the very order of these Epistles, he shall sundry times haue occasion to vse the parts Descriptive, Laudatory, Vituperatorie, Hortatorie, Swasorie, Diswasorie, Petitorie, Monitorie, Conciliatorie, Reprehensorie, and at many times diuers or the most part of them altogether. Wherefore leaning any



further respect hereof, vnto the ready conceit of such as thereunto may be enabled, we will proceede vnto the rest.

The parts for Disposition required in these Epistles, are as in the other before going, that is to say: Exordium, Narratio, or *Propositio*, *Confirmatio*, *Confutatio*, and *Peroratio*.

The first of the distinctions vnder this part Iudiciall, to be prosecuted, appeareth to be Accusatorie, which either simply by conjectures, or by matter of knowne or verily supposed troth, as you haue before remembred, or both wayes at once, may be conueyed. Whereof the first in sequence which I will deliuer vnto you for example, shall be in the state coniecturall, which being framed to be questionable betwene a Merchant and his seruant, falleth out in sort following to be performed.

*An example of an Epistle Accusatorie in the state Coniecturall,  
from a Marchant to the Father of his seruant.*

*Exordium.*

Sir, you will perchance maruell to see the sudden accesle of these my letters vnto you, together with the hastie repaire of my man (such as heretofore hath not bin accustomed betwene you and me, sithence our formost acquaintance) but to stay that doubt, and to enforme you at large, what vrgent occasion I haue so to do, it may please you with as little discontentment as may be, to giue your selfe to the view of these Letters, and thereupon to censure on my behalfe the matter of the same accordingly.

*Narratio.*

Your sonne sir, who now these three yeares passed to your good liking hath continued in my seruice, and whom your selfe doe very well know, that for the reputation of his parents and friends, I alwaies for the most part haue entertained with especiall trust and regard, being this last Summer returned out of Barbarie, with an aduventure in a ship of mine owne, I did vpon great choice, immediately after his account deliuered, place in the ouersight, disposition and rule of all my whole goods, stocke and Merchandise. And in expectation and assurance of his especiall and more then ordinary care & good behauiour therein, did about September last (vpon a iourney which I had to the North parts with diuers of my nearest friends, whereby I was compelled to be forth by the space of two Moneths) commit  
vnto



vnto his like credit, the custodie of diuers summes of money already receiued, as also the collection and further receipt of sundry other paiments of great weight, at the daies and times wherein they were payable, by him to my vse to be reserued and laid vp, sithence which, by what sinister humour I know not, nor by what vntoward conceit can I yet imagine, in the time of my absence, and a little before my returne homewards, he is gone away, no man knoweth whither. Vpon the newes whereof being greatly affrighted, I hast to his counting house, search his books of receipts and paiments, and therewithall breake open his deske and coffers, in which after all reckonings fully perused and considered of, I finde my selfe to be backwards of diuers allowances, the certainty whereof I cannot yet determine, but the greatnesse by the likelihood, is very vehemently to be suspected, by reason that in this sort, without any other occasion he is fled, and from so great a charge without knowledge of any one about me, so suddenly departed.

What presumptions I haue, and those very large, by such kind of dealing, whereby I may iustly burthen him, you may hereby coniecture; as first his disposition, giuen (as sithence hath very credibly beene reported vnto me) to be very prodigall, and of most excessiue expence; then the occasion offered by such immoderate confidence in him reposed; next, the vncontrouled rule he bare throughout all my dealings; lastly, the time and secrecie of his departure, being thus halted in mine absence, and herewithall some such things which are missing, as whereof none were priue but himselfe, and whereunto no access could be without himselfe. In so much as the losse which I reckon of, and wherefore I can yet finde no release, by reason of this his vknown departure, cannot (for ought I hitherto perceiue) amount to so little as CC.li.

By some few that since his going away haue encountred with him, it appeareth, that not onely he is well monied, but also of his iourney Westward, whereby I am led to thinke his resort to be no way so likely, as to you which are his father, or to some other his friends there about you. For which cause I haue directed these, together with my man, as well to referre vnto your consideration what hath passed, as also to pray that by your due  
search.



search & examination of the action, both his person may be answered, and suspicion of him the better and more manifestly be cleared: and euen so recommending my selfe and cause to the furtherance of your good direction, I take my leaue. This of, &c.

**T**his letter hauing direction from the master to the father in seeming a Gentleman of some good account, we will according thereunto frame you an answer which in this place according to the nature thereof may be termed Excusatorie. The conueiance of which, either lesseneth by vehement likelihoods the quality of the offence, or otherwise (though not clearly avoideth) yet by the naked truth or simplicity of the action it selfe, maketh it seeme of farre more slender moment or importance then befoze it might haue bin contempered. And forasmuch as the father was a by-party to the wrong suggested, and onely in that it was his sonne, and the reformation of the thing opposed, might by him in some sort be redressed or recompenced, we will suppose herein the letter in some following by him to be answered, and the residue vnspoken of to be left to the purgation or defence of the other on whom the fault is charged, and to whom in particular, it belongeth to see the same answered.

*An example Excusatorie, returned to the effects of this coniecturall Epistle from the father to whom the same was written.*

**M**After R. I haue receiued your Letter, to no small grieve (at the first) of my priuate conceits, but sithence hauing examined the matter am somewhat deliuered of doubt, by the satisfaction that in search of the cause I haue already receiued. My sonne (as you write) was here in the Countrey at my brothers house, not farre from mine owne dwelling, and yet so newly come thither, as he had reposed himselfe but one night ere the sight of your present Letters and messenger were arriued.

To the action wherewith you doe charge him, I can say nothing more then that himselfe hath written, which agreeth with the formost speech, & first examination had by his Vncle, I must hold as yet vndetermined till I heare your further answer. For the coniectures you haue deliuered, whereby to induce that you  
are



are a greater loser by him, then without further ground I can hitherto imagine, I answered thus much, that the alteration was very strange, and humour too sudden, to finde him now so lauish, whom before time your selfe haue commended to be so frugall, and especially in whatsoeuer to his charge and gouernment hath by you beene committed.

To the residue I will be silent, because himselfe that first bred the occasion, appeareth meetest to answer it.

If I heare not from you before the middle of this tearme, my intent is by Gods grace to be at London, where your apprentise and my sonne shall be in person foorthcomming vnto you. At which time if I finde further defects, or more equitie to charge him, contrarying to that which already haue beene answered by him, he shall not be mine by any his ill dealings to be vpholden, but yours as belongeth in any sort you like to chastise him. And euen so recommending my selfe heartily vnto you, I doe bid you farewell. This of, &c.

*An example purgatorie from the partie challenged, in answer of the Epistle accusatorie before remembred.*

**I**T may please you sir, on Munday last, being the next day after Narratio. my comming to my vnckles, he sending to my fathers house to vnderstand his pleasure, word was returned immediately, of a messenger and letters receiued from you, whereby it was my fathers pleasure to command me to his presence, and to require mine vnckle to be there present also in company.

At my comming thither, many things were laide forth, as well by your writing, as by the mouth of your man, how grieuously you were damaged both by diuers summes wherein you were short in reckoning, and other things by you missing, vpon my running away (as you tearme it) the muchnes thereof was not so much enlarged by your letter, as the ouerlauish deliuey of Proferoman-  
sa. your man had (to the great encrease of ill opinion in my father) with diuers vnbeleeming tearmes augmented the same.

And notwithstanding I had in mine owne conscience sufficiently & with sound appearing truth, to the view of others answered the occasion, yet forasmuch as neither seemed the same a full satisfaction.



satisfaction to my father, nor a matter cleerely auoyded towards you, till in our plaine and certaine notice I had also confirmed the same. I was commanded by him to write what I there affirmed, and accordingly to aduertise you of the state of your businesse, and inualiditie of your coniectures, that by the veritie thereof I might with more liking be reputed of, and himselfe haue lesse cause then he supposed whereat to be grieved.

To the matter of your Letter whereby I am accused. and in which you say you are backward I know not in what, it appeareth that for the finding out of the certainty or likelihood thereof, you entred vpon my deske and coffers, and searched my books of account and paiments: which being so, if you were as circumspect in my behalfe, as you were in a rash surmise of your owne harmes, you might haue assured your selfe, to haue found no one penny of any summe wanting at all, or where any was missing, either by exchange at your owne appointment, or vpon other good occasions to haue also seene how the same was bestowed, or vpon what it was else. where imployed.

For your better assurance wherein (if hitherto you vnderstand not so much, my boxe marked with this letter A. lying in the neather part of my deske, will confirme the same: And least I might be deceived in ought, before your comming, by the sinister practise of some such as had more enuy at my honest credit with you, then care of your good (whereof I mistake not at all, if I iudge this viper to be one) I not onely reserued notes of euery thing, caused one whom you will belecue (though to what purpose I protest he then knew not) not onely to tell euery summe of money remaining in euery bagge, and to see the same sealed vp, but also to set his hand to my notes, as witnesse to the same, so much I know I left, and of the residue the declaration of a truth shall be witnesse sufficient of mine owne fidelitie.

Finally, touching the likelihood of my going away without knowledge, and that also in your absence, to be a token of some waste or wrong to you offered, which you value not to be so little as C C. pounds, I trust sir (albeit the summe be great where little remaineth, and if also it were lesse, it were yet too much to be lost) your selfe notwithstanding can tell very well, that more then once I haue been credited with ten times the value of that at  
your



your hands, when by that great similitude, I could with more facilitie haue benefitted my selfe to a farre greater value, if I had so been disposed, then what herein to be accounted of, and (if so I had been then also minded) could haue beene therewith further out of your reach then euer I yet intended. And where you suggest that it is sithence told you of my lauish expence, I can therevnto say nothing more then euery one knoweth that truely will speake of me, and so you finde not the hinderance in your owne account, I trust you will beare equally what in others opinions may be construed of reasonably.

My going away is apparant, I cannot denie it, wherein if happily I haue done more then beseemeth, yet none so much as my selfe hath thereby beene wronged, for that such occasion hath by meanes thereof ensued, whereby my credit by sinister reports hath so greatly been hazarded: yet was not the same altogether done without cause, nor void of honest excuse, for if either I had beene certaine of your so speedy returne, or had not had so presumptuous an intruder vpon the trust to me committed (as at my comming to London I shall make more plaine vnto you) I had not done as I did. And this I assure your selfe sir, that how farre soeuer you imagine or are informed that mine vncontrouled rule in your house stretched, if I might with performance of as honest trust haue discharged the same vnto you, as I alwaies had endeouored, I neither had left your house or stocke to haue depended vpon so hard supposed reckoning, nor lost you one houres commoditie of my seruices, as you now challenge me to haue done.

My endeouour towards my selfe, my fathers care, and your wonted good opinion, hath moued me in such sort as you see, to *Peroratio.* giue items of those whom iustly I am to complaine of, and to pray you that surceasing all other surmises, vpon our hasty comming to London you will more circumspectly in the meane time consider both of your dealings and my writing, which in as dutiful manner as beseemeth estsoones crauing at your hands, I doe (as euer I haue beene) remaine and take my leaue, &c.

Your seruant confirmed in all fidelitie  
towards you, &c.

*An.*



*An example of an Epistle Accusatorie in the state Iuridicall  
and Coniecturall.*

*Exordium.* **I**Niurious R. iniurious I may tearme thee, whose long acquaintance with me, and interchangeable good liking passing betweene vs, bred yet so little respect in the weight of the same, as could not fore-warne me of an euill so eminent, by meanes whereof I doubt, and cannot forbear to thinke, but that I am vtterly induced to the shipwracke of mine owne estate, and burthened with such infortunie, as I shal neuer cease to remember.

*Emphasis.* But why (senseles as I am) make I doubt vnto thee of that, whereof both the condition, abilitie, disposition, and euerie accident and circumstance of the party whom I am forced to accuse, beareth so sound witnesse, as if men and Angels should goe about to countermaund the same, not being able by a more certaine veritie in open shew to impugne it, there is none I am sure would beleue, no any one that in respect of the manifold likelihoods thereof, would almost so much as vouchsafe to hearken vnto it.

*Metonymia.* But if in the formost deliuerie of these thou already musest, and art desirous to be resolved what it is, wherein so questionles I deeme my selfe thus deeply so be wronged? know then, that finding here at L. thy kinsman, thy vnhappy kinsman, wandring as a stranger, conuersant with bad fellowes, thred-bare in apparell, forsaken of his nearest kindred and friends, readie to perish almost for want of food, and so penniless, and therewithall intranged from all good account, as being amongst other lewde persons, brought before a Iustice vpon suspicion of his wretched living, my selfe being in presence, and taking vpon me in hearing of his name, to be knowing both of his parents and countrey, had such credit with the Iustice, as he forthwith discharged him; wherewith not contented, I did for thy sake, and in regard

*Merismus.* of thee alone, take him home to my lodging, apparelled him, saved his life, recovered againe his lost credit, and restored him: Were not these benefits, thinkest thou, sufficient to binde an honest nature, to thinke himselfe beholding to such a one? Happy had I then been, if neuer more had I intermedled with him, neuer better regarded him, or at no time after given further credit

*Peri, on.* and



and liking vnto him. Alas, was it alone my chance among so many that had cast him off, euen then to entertaine him, to re- *Ecphrasis.* lieue him, to reckon of him, nay rather beyond all reason (as thy *Auxesis.* selfe by the sequell wilt confesse) so farre forth to dote of him, *Allegoria.* as nourishing my secret mischiefe, as it were in mine owne lodg- *Synonymia.* ing, vnder the shadow of mine owne couert, yea, in my very bo- some, I must leade him yet further along, in the ende to spoile me, and to meditate nothing so much as my intended destru- ction?

Thou maruellest I know to heare this (and strange and most *Paradoxon.* strange it is I must confesse) but yet true, and if not in him true, then in no other true by all likelihoods. But ere I further report vnto thee, how and by what accident increased my griefe, let me yet shew thee more what I did vnto him. So ordered the vn- *Pariphrasis* luckie starres my cruell fate, and in such (more then disordered manner) wrought the heauens against mee, as albeit here at L. *Perenthesis* (for I must needs deliuer a truth vnto thee) he was greatly desi- rous and became an earnest sutor I should euen at that time leaue him: yet pressed by mine owne misfortune, and more then *Metaphora* tollerable liking, nothing regarding, or so much as once remem- bring in what worse estate I might haue conceiued him, I be- *Hypotiposis.* thought my selfe hee was a Gentleman, bred of good & vertuous parents, worshipfully allied, in their countrey whilome well re- *Meiosis.* puted, and if any defect had before befallen him, I knew hee was a younger brother, and want of liuing and maintenance might impaire him. I had no sonne of mine own, his learning and other qualities (not to be despised) drew more and more fancie vnto him: what should I say? I rendred vnto him all account and pre- ferment that lay in my possibilitie to procure him: and shortly *Aporia.* to conclude, into the country (furnished in all parts according to his calling) I tooke him with me.

If I should say to thee, that his demeanour, his attendance, his *Asyndeton.* forwardnesse in all things to my noted liking, his outward shew in whatsoever action to me seeming to be pleasing, did not of it *Liptota.* selfe appeare to challenge so much, I should lye to thee. But what of that, how is falshood couered, but by the best glosse? where *Sententia.* lurketh craft, if not in the shade of most simplicitie? Could the Syren deceiue, if she had no song? Which way should men be *Allegoria.* bewitched,



*Antipophora.* bewitched, if there were no meane of inchantment? But did hee in the end proue such indeed, as he seemed, or hereunto appertained? No, no, God knowes he failed much therein, yea, he was too farre from it. See then how much beyond my selfe I was, that being thus intreated to discharge my selfe of mine owne bane, would yet allure both gods and men, to bring into my bosome the purport of mine owne secret and vnknowne mischief.

*Metalepsis.* Christmasse now drew on, after that a good time wee had remained in the Countrey, alas that times ordained and sacred to holy purposes, should become aiders and furtherers to mens vile imaginations. In this time, whilest all mens mindes were busied and occupied in dancing, banquetting and feasting, as vse and custome and season of the yeare had of auncient times induced, whilest the hall was full of all sorts of people, reuelling, playing, and occupied in pastime, my daughter (O grieve to thinke on, and heauiest sound to remember) my onely daughter was at bed-time missing: Search was made here and there, inquisition of this partie and that, this way ranne one, that way another, the house was troubled and filled with all hurly-burly, onely wading further into the matter, and her chamber thoroughly perused, her apparell was missing, Chests broken vp, Jewels bereaued, mine owne lodging spoiled, and in the end, I saw and found my selfe in what cruell sort that might be, robbed.

*Clymax.* Hereupon grew suspicion, and of suspicion arised matter of likelihood, and of likelihood, at last, assured and most probable coniectures. One while this man was brought in suspect, another while that partie challenged, then he was misdeemed, and another againe culpable adiudged, but all in vaine. For hardly could my minde suppose, that he to whom my thoughts were so sincerely tied in all more then common affection, would so farre forth haue been estranged, as at any time to become weeting of my intended harmes, neuer a conspiratour, much lesse an executour. But wicked and vile conceited Fraude, what cannot dissimulation, in cloake of sugred guile, vnder thy title put forward? And yet might my ignorance herein very well haue become excusable, for a seuen-night before that time, that lucklesse time in which this action was concluded (for long before was it purposed) your kinsman by my allowance and good will had taken leaue



leave, and seemed to be departed, to goe into N. to visite his friends, whose absence, besides the little matter that euer in him I supposed to be hereunto sounding, & every other circumstance *Irma.* concluding in all his common behauiours, not so much as in shew to giue a shadow of this or any such like pretence, could neuer haue induced me to the least imagination at all, that he of all others would haue offered to be seene in any such thing.

But if you will now aske me what presumption I haue then to *Antipopho-* charge him more then another, in whom so little matter of sus- *ra.* pition could before-time be conceiued, I will answere you. The presumptions are, their conuersing together in one place, besides that, she is by his directions at L. and placed at his finding, that his pretence of going away, was to depart into N. the deuise whereof appeareth now but in a plaine colour, to haue procured this vnhappyneesse. Of all which I am so surely ascertained, by the credible report of a Gentleman, so honest, and of reputation so sufficient, as whereof I need to make no question. For once they *Expositio.* being together, and in such sort as is deliuered, argueth the circumstance of his going to N. to be but a meere disguising, his intent onely to be a meane with lesse suspicion to compasse her, and so consequently to betray her, the stocke whereupon they liue, to be my wealth, and what from me is robbed and vnkindly bereaued, how can it otherwise chule? is not the matter plaine *Exotema.* and euident? how else should he see her, compasse her, receiue *Asyndeton.* her, and in such sort entertaine her.

If these be supposes, then what may be serious, if such assured *Epitropis.* notes as these seeme trifles, what then can be said to be certaine? and yet long was it I must needs bewray, ere my selfe could conceiue the similitude it bare of truth, so hard a matter it is *Epiphonema* where good opinion is once rooted, by the verity it selfe, almost, to driue out the same. But now sounding deeper into the action, I finde both will and ability in each point so furthering, as without I determined to winke still in mine owne blindness, I must renounce all fauourable conceits, and vtterly confesse the same *Metaphora.* to be but an error.

For hauing waded into every deep conceit, and imagination of the accident, well weighing with my selfe also what manner a *Epanodus.* one the party hath bin, how euill vnto me since he hath like-



*Parison.* wife bin reported of, how vilely before my receit of him he was generally demeaned, with what base people, and men of basest reckoning I found him accompanied. I doe immediately condemne my selfe that was so sottish as to expect any other euent at his hands, then what hath already succeeded, seeing where so many euill dispositions haue bin beforetime abounding, it is not easily noted that from such a one any good at all could be at any season proceeding. But too late now to my no small grieffe, do I fall into this reckoning, which wisdome would before haue preuented, & more circumspectly haue intended to. For whence (if I truly should speak of the action) ensued this ability? Was it not the fauour and especiall liking wherwith I receiued him? How could he else haue presumed on it? How could he haue sought it? How could he haue done it? But not for this do I accuse thee my R. as either accessary or fauorer of so bad and vnkind a purpose, but for thou knowing his course of life, weeting of my well deeming, assured of his being with me, hauing reported vnto thee in what degree I did credit him, would notwithstanding not so much as tell me of him, nor suffer me by thy gentle admonition so much as to surmise how I might be deceiued by him.

*Peroratio.* Let I pray thee the sorrowful demonstration of these my Letters be a meane vnto thee, as thou louest me, tenderest me, and carest for me, to search out the truth, the state and circumstance of the thing, and yet (forlorne as I am) seeke I therein but mine owne sorrow, for neuer shall I like of him, care for her, or hardly after this in any sort abide her. Yet for my minde desireth to bee resolued (though euen in these very words deliuering I doe not seeme to doubt) let me receiue the plenty thereof at large, be it that the resolution be a confirmation of mine owne unhappinesse, the force whereof being past remedy, I must support as I can, and seeke as I may to endure the rest with patience.

*A Letter defensory answering by confutation all the obiections in this former Epistle surmised.*

*Exordium.* **I**T is sir, accustomed that men in grieffe of mind do often speak diuers things, for which in respect of their sorrow they seeme to deserue many wayes to be pardoned, according to which  
your



your selfe hauing of late sustained some aduerse hap, do what by *Insinatio.* surmises, and what by misreports, seeme to be at oddes with your owne liking, and vpon a sudden to become enraged with your owne fancie. In the course of your whole letter, viewing the wrong you haue sustained, and the extreame disquiet wherewith you are perplexed, I pittie your mis-fortune, & as a friend do inwardly grieue at that wherewith you are troubled, wishing that either I had abilitie to redresse the matter of your liking, or otherwise that my wordes were of weight to perswade you, that with the extremity thereof you would not so greatly be moued.

Touching my kinsman, whom for my sake in such sort as you *Polyptoton.* write you receiued, and to whom vpon the outward desert of his behauiour you vouchsafed such entertainment, and vpon whose absence and departure (albeit with your good liking) you seeke to intrude the summe of al your unhappinesse and misfortune. He is not indeed at this instant here in the countrey, but as I deeme and you haue enformed, about London. Neuerthelesse for so much as it seemeth by your writing, and also by his thankful acknowledgement and deliury, both vnto me and other, how much he hath stood beholding vnto you, and that it standeth to be parcell of a gentle minde, as well to recognize a good turne, as to remoue by a louing censure an ill opinion, where the same rather of griefe then of malice is vniustly conceiued (notwithstanding I may not so effectually speake to the purpose, as if himselfe were personally present) I wil endeavour vpon mine own knowledge as far as I may, & so much as in truth I can lawfully iustifie, hereby to satisfie you, and if it be possible to expell those causelesse coniectures of him, that in such sort doe annoy you.

To the matter therefore wherewith you are grieved, I thus *Apostrophe.* much dare affirme vnto you in his behalfe, that in all your imaginations you haue greatly misconceiued, and the reasons leading metherevnto, are these.

First, where your selfe doe confesse that the onely matter you haue in apparance inducing you to accuse him, is the incredible *Answer* report of a friend of yours, that sawe him and your daughter at the London, and a suppose thereby, that she is at his disposition, *to the* and the theft of your goods to them both an indifferent finding; *case of* *coniecture* I say the validity of al this is nothing, for omitting that by diuers *Procatop-* *ss.*



*Procatalepsis.* casualties men and women at aduenture doe daily meete, experience whereof is in common vse amongst our selues, and euen then when we least do thinke of it, and most would wonder at it, the reason whereof I ouerpasse, because to the accident I am but a stranger. What reason haue you so resolutely to think that the expenses whereon they remaine (so be it they doe as you alledge continue together) must onely be drawne out from that part of your lost substance, and so by consequence aggrauate a likelihood of his stealing your daughter? I neede not I trust perswade of his kindred, nor ability of his friends, it resteth not in doubt, you know it: then vnderstand you sir, it may also be as possible, that some one or other of them might at the length, by some more gentle motion then before time, render his good. Whereof I need make no question, my selfe can assure you, for that an Aunt of his dying of late, left him possessions to three hundred pounds value, which being at his choise either to accept a diuision or money, it is like he hath the coine and let the land goe, and thereupon is the better enabled to doe what is reported vnto you both for her and himselfe.

Hereupon you begin to call in reckoning his life, and I know not what late reports and informations of his liuing, to coniecturetherupon his common disposition and ill vsage, with ability to do you a displeasure, performed by your owne countenance.

*Erotema.* Alas sir, why should you be so far led awry by these vncertainties? Know ye not that reports are many times slanders? and that men

*Dichologia.* for the most part speake generally when they finde a man in any sort to be iniured particularly? He is my kinsman I confesse, but not for that would I yet defend him in his treacheries, but for mine own knowledge of him from the beginning can I witnesse the contrary, I must tell you to conclude thereupon; you do him

*Antipophora.* small equity. What if he fell into your notice by a little penury? Many an innocent and good man by want hath bin driuen to ill

*Planasmus.* company, yet themselues vnknowing, and not weeting at all of their faculty, and so truly may I therein deeme of him, gladly in the meane time thanking you, and himselfe eftsloones confessing the weight he then receiued of your courtesie.

And if we shall answer likelihoods againe by coniectures, why may not (I pray ye) the carefull endeuer and diligent aduerting



ting, your selfe doe confesse in all his continuance to haue remain- *Antithesis.*  
 ned in him towards your liking, be as well a testimony of his ho-  
 nest affection, and glad indeuour to recompence by any seruice  
 your kindnes, as vpon his naked sole information, you would  
 goe about to wrest it as a token of a dissembled iniurie? Nay ra-  
 ther why may not the suppose thereof be forcible to quench any *Metanoia.*  
 other conceit to the contrary, seeing in the reuolution of the  
 same, you also doe grant, that in all his behaviour you neuer  
 saw so much as one suspect, whereby so farre as you are gone,  
 in such sort to induce you? for my part if we shal study to mea-  
 sure the conditions of men aright, I am of opinion that wee  
 ought rather to credit the vse and practise daily scene before our  
 eyes, then by any mis-report or vnseemely coniecture to giue  
 scope vnto our owne imagination or a selfe-will fantasie.

Honest gravity and dissembled treachery, seldome in my con-  
 ceit doe draw in one line together, thankfull I doe know him *Antithesis.*  
 vnto you for any benefite, for I haue scene him more then once, *Dialysis.*  
 and that most feruently to professe it, how he should halt with  
 you by nature I finde not, as whereunto I neuer saw him ad-  
 dicted: besides, thus much can I yet say more to ascertaine you,  
 that about the time mentioned in your Letter, he came hither to  
 visite vs, sithence which till within this fortnight hee remained  
 with vs, After about the receipt of his mony, and for the conclu-  
 sion of that agreement, he was disposed to London. There what  
 hath betided him I cannot rightly enforme you, yet may the ap-  
 parance hereof be sufficient, by good reason to assure you, that  
 being thus continued, as I haue declared, hee could very hardly  
 and almost without possibilitie, haue bin so forwards in the mat- *Confutatio.*  
 ter as hath been suggested by you.

In respect of your ancient amity and acquaintance, I doe yet *Epilogus.*  
 pray you, that you will be recomforted of your griefes, opposing  
 vnto your selfe this one assurance, that by some strange euent  
 your daughter is happened to his knowledge, & this fixed hope  
 that by being with him, she is retained to her best safegard, who  
 as well in respect of the account he beareth vnto you, as of the  
 curteous regard it is most like he carrieth vnto her, hath vpon  
 some vrgent businesse bin compelled to stay her, determining in  
 some conuenient time, I warrant you, to your comfort and his



credit, and good opinion to be encreased, to returne her vnto you. Not being vnmindfull how much I haue heretofore been staied, both to thinke worthily of you, and to thanke you, I doe for the present bid you most heartily farewell. T. this of, &c.

## Of Epistles Expastulatorie.

## Chap. 2.

**VV**ith these expresse examples I thinke good to conclude this passed title, and thenceforth to goe to the next, which is Expastulatory. This word seemeth to haue his definition of reasoning, debating or arguing a cause, thereby to finde the depth, weight, certaintie or qualitie of the same, and according therunto to lessen, qualifie, or enforce the substance of grieue or mislike by such meanes conceiued. And albeit iniuries, mislikes and discontentments are ordinary to all men, yet doe they for the most part, fall principally to be receiued among friends, among kindred, great acquaintance and familiars, by occasion whereof, this title in writing is but (as it were) the first matter of challenge, before any vile reproch be performed. And this also not where there is a resolute malice already conceiued, but where men aduisedly and considerately do deliberate of their and other mens actions, according to reason to be considered. By which aduisement being led, without any haire-braine or bzainesicke deuice or humour at all, they sometimes mildly, and in courteous and louing termes according to the state of the writer, and the condition of those to whom he writeth, expostulate the injury, desirous rather that the truth by circumstances might be knowne, then any quarrellsome matter to be obtruded. Otherwhiles more roughly and peremptorily they deale, and yet not vnfittingly nor badly. But if the effect of your writing be not determined in any of these two sorts, but falleth otherwise to a manner of reproaching of benefits, or to an exclamation or bitter enforcement of evils, then may not the same be said to be Expastulatory, but rather to be Exprobratory, or inuectiue, of which both twaine hereafter shall bee further declared. And as this kinde of expostulating falleth most with persons of equalitie,  
for



for that it is scarce thought good manners, and sometimes helde perillous to dispute of offences with one farre above vs in anthozitie, and with our inferiour so to doe, it turneth moze often to be Reprehensory then otherwise: yet is the force thereof many times carryed from an inferiour to his better, neuertheless with a kinde of answerable submission, alwayes respectiue to the others reputation or greatnesse. And so may a man with his inferiour also in good sort sometime expostulate an iniury, wherein if he shall vouchsafe so to doe, the party lesse in ability hath the moze reason to recognize his courtesie: for a man of good sort and greatly reputed of, to offer as it were an imparlance vnto his inferiour, whereby to argue with him a matter in suspence to be noted an iniury, cannot be but much to be praised, and so adiudged in that bitternesse, as to procede of a most singular bounty. So be it he doe it not by insultation, nor any pricke of vaine glozy, for so doing it loseth a great part of the vertue therein praised, vnlesse the desert of the party be such, as may well merite that or a greater euill to be tendered. By all these meanes as aforesaid may iniuries be expostulated, the vantage whereof as well in matter of accusation as defence, is indifferently to be caried, considering that onely by variety of allegations and not otherwise those questionable causes are to be sifted. And so hereout will we wade into their severall examples.

*An example of an Epistle expostulatory, touching certaine iniuries  
betweene two friends.*

**M**After L. there passed if you do call to mind, twixt you and mee certaine speeches of great secrecy, vehemently concerning the state and good support of my brother. And for as much as I had then great suppose, both of your honest courtesie and great fidelity (as I thought) sufficient to the matter then spoken of, I did (the extremity of the cruell creditours requiring it) not sticke to reueale vnto you the conceived manner & meanes how the same might be redressed. I do very perfectly remember, that but to one other besides your selfe, I did communicate the case, of whose care & singular honesty I do much assure my selfe,



that if hee should reueale the same, I should despaire for euer to finde any man secret, or that with whatsoeuer matter of friendship might hereafter be credited. But to be brieft with you, the secret is descried, and there withall so fully laid open, as the whole manner of the same in sort as it was determined by one of the parties whom it specially concerned, hath beene to my brothers owne eares deliuered: The other party to whom I reuealed it, hath changed his lodging, and hitherto I haue not sent vnto him, whose approved fidelity for that it remaineth of no small record to my certaine knowledge, I will presume to verifie. It resteth then that I must needes expostulate with you touching the iniurie, of whom I haue more cause to doubt, being thereunto led not without many and those very absolute coniectures. For first it is generally knowne, that you are very needy, and to be plaine with you, there be those that will iustifie that by such meanes you doe shift now and then very cunningly. It is Master L. a very base kinde of shift for a Gentleman in any treacherous manner to deale with his friend so vnkindely. And I can prooue besides, that since my trust reposed, you haue entred speciall conference with the partie. The time likewise doth somewhat assure me, in which no one but your selfe could so suddenly preuent mee. There want not to giue scope hereunto, the speeches also which the next day you deliuered mee after I had spoken with you, which was, you feared least any man ouerheard, and might possibly descrie me, whom your selfe knew an houre before our conference, to haue bin discharged our company. Againe, the person and place where he remaineth, enforce something, whereunto vnaccustomed you haue accesse, and therefore for some speciall policie. And notwithstanding all these vehement likelihoods, yet will I not condemne you, till I see how you confute me. Albeit my censure hitherto passeth that very hardly you may answere it, without especiall note of infamy, which being so, the displeasure may returne such as I can tell you, will not be mastered very easily. The haste of the messenger forbiddeth me longer delay, by reason whereof, I am compelled to leaue you. B, this of, &c.



*An answer defensorie vnto the effects of  
the same Epistle.*

**M**After H. The manner of your writing seemeth vnto mee *Exordium.*  
 very strange, and the circumstance such, as I promise you,  
 wherewith I was neuer acquainted. I am not a little grieved to *Litot.*  
 thinke that you should in that peremptorie sort you doe, attribute  
 vnto me the name of so base and vnfit a dealing. I would well *Excusatio.*  
 you and your informer vnderstood that it is not my practise to  
 vse that cunning, which you like to tearme by the name of shif-  
 ting, neither (by whatsoeuer necessitie constrained) doe I inure  
 my selfe vnto the same. It is an old prouerbe, *Parameia.*  
*lowest, there euery man is ready to goe ouer.* The verifing where-  
 of appeareth in you, who hauing no more certainerie then your  
 meere imaginations to suspend me, doe iniuriously object my  
 necessitie, as being the onely meane wherewith to disgrace mee.  
 Why, master H. doth it therefore follow because I want, that my  
 minde must of force become maimed with such treachery? You *Antiprophe-*  
 are deceiued, and they guesse much awrie, that in such hatefull *ra.*  
 manner doe goe about to abuse me. What argument call you *Erotema.*  
 that, that for because you reuealed your counsell to vs two, and  
 it liketh you to preferre by certaine allowance the others repu-  
 ration and abilitie before me, that therfore I haue deceiued you?  
 Why, if you list to suppose a truth on my side (as lawfully you  
 might doe) were there not as much reason that I for mine hone-  
 stie, as he for his brauery, should as indifferently be censured?  
 But your probable coniectures, you will say, doe entice you, the *Procatalsis.*  
 one whereof is the time wherein none could preuent you. Was  
 not I pray you, that other in towne as well as I, though he alte-  
 red his lodging? And suppose that euery day we were both here *Paramelo-*  
 since, may it be vnpossible that another might endamage the *gia.*  
 matter as well as wee? But I had speciall conference with the  
 party, and the place and person without that occasion, of no  
 likelihood by me to be frequented. Had I conference? Is that a *Erotema.*  
 thing so maruellous? Am I so farre estranged from honestie,  
 that I may not haue speech with a man, but to worke my friend  
 villinie? Alacke man, why, I was neuer so fearefull of mine owne  
 keeping.



*Charitatis.  
mus.*

keeping secrets, that I would haue denied it if you had asked me, neither doe I much force if your owne eyes doe witnesse the cause when I next speake with you. In saying the place and person was before time by me vnused, you speake iniuriously, for your owne selfe doe know, that both he and the rest were to me knowne before time, and that very familiarly. To conclude, I wish you to be perswaded, that in rewarding me with such conceites as these, you shall doe me but small courtesie, and ill requite my faithfulness by vpbraiding me with my necessitie, that would haue endeouored all meanes possible to pleasure you. And as touching any infamie to me redounding herein, I would I could as well cleere all my offences to Godward, as I can free my selfe of this suspition, and that with as great honestie, as others most maliciously haue sought to defame me, and then no doubt my account should be a great deale lesse then it is, when euer the Almighty by his eternall summons should call me. In resolution whereof, I end this answer. The of, &c,

*A reply to the said answer Defensorie, wherein the  
matter of the Epistle is more firmly  
maintained.*

*Exordium.**Allegoria.**Antithesis.*

**O**F ancient time it hath often been said, that it is euill halting before a Cripple; faithfull dealing and flourishing glosing are two contraries. Among true friends indeed, and such as doe make more account of their credit and honestie, then of the base acquiring of a sleight commoditie, I do confesse it is not of small moment to build vpon the rocke of their assurance, and to make reckoning of their word, to the vttermost: but where Gentilitie is not all onely spotted, but in a manner couered and debased already with vn honesty, and men hold it for a *Maxime* to shroud their lauish and ouer-emptied expence, by whatsoever kinde of lucre, be it neuer so filthy, it is not necessary that repose be in such a place stablished, lest the vntimely rooting thereof, doe make men banne their winnings, and lament the bitterness of their losse, when too late they are out of hope, for euer to haue the same recouered.

It seemeth Master L. by the continuance of your Letter, that  
the



the censure of my former direction you haue passed ouer very sleightly, conceiuing that by a number of odde speeches (which in manner of a racket you haue vsed, to tolle my coniectures as tennis balles, being at your deeming not much materiall whe- *Hypotiposis* ther by order of the gaine you returne them into the Court, or banding them in the aire, suffer them to flie at all aduentures) you doe yet suppose to haue wrought a mastery, and of whatsoeuer to be said against you, to haue discharged your selfe very soundly. You must thinke M.L. I am no babie, neither doe you deale with such a one, that notwithstanding in plaine and honest vsage he accordeth to all simplicity, is yet of some meane conceit, but hee is able to vent your vttermoost actions, deale you in the handling of the same neuer so cunningly.

The manner of your vsage, being peradventure deliuered in *Commeratio* some place where you were lesse knowne, might make a flourish for your credit, and for the present, in one sort or other auaille you: but vnto me it is but matter to smile at, & occasion (to deale plainly with you) the more to mislike you, who not contenting your selfe to haue dealt more vnfriendly then befitreth, haue determined be like in your reasons to make me beleeeue, that I haue offered you the iniurie, and when you haue slung mee to the quicke, perswade me that the violence of the mischief lighted vpon your owne body. But the course herein you take is too farre *Allegoria* wide from the censure of any honest opinion. What tell you me you were acquainted before time with the party, and of I know not what businesse you had to doe, which at the next sight you *Erotema* care not to shew me? and then forsooth that the others abilitie and my suppose must be preferred before you, in respect of your necessitie? with such other friuolous repetitions without substance or honesty, and after that some *Robin* the diuell, or I wot not what spirit of the ayre must besides impossibilitie be supposed to reueale the accident; what vanitie is this? what matter of reason therein, that as before I might not assure my selfe of your infidelitie? To what end proceedeth all the other circumstances, *Confutatio* vpon what conceite doe they cleere you? Tush, tush, deceiue not your selfe, nor thinke you goe so couertly but that men of discretion can and doe daily see you.

Somewhat more then you think I haue sithence heard how the  
world



world goeth with you, you thought it very much at the beginning I should expostulate with you, but if I should stirre you with this *item* that I can tell you where, when, and vpon what expectation you descried me, you might thinke I did not then disguise with you.

I studie not to capitulate your iniuries, as confessing my selfe also not to be vnburthened with offences: But good I deeme it were M. L. that by some meanes you tooke notice of your owne infirmities. To aggrauate the wrong that you haue done me, I list not, and more then I intended haue I spoken vpon that you haue answered. Being vnwilling to toile my self, or trouble your conceits any further, I herewith conclude.

More sorry of your ill condition, then of  
the abuse you haue done me.

*A second answer by the like reasons of the reply, in  
further defence of the partie.*

*Exordium.  
Paræmia.*

*Allegoria.*

*Sententia.*

**A**S anciently it hath been accustomed (as in the prouerbe by you alleaged) *Better it were for some to steale a horse, then for others to looke on.* It is an easie matter to finde a staffe to beate a dogge, and to him that list to haue a bad conceit, what honest excuse may be alleaged that can draw him from it. Men that are opinionatiue, doe not for the most part measure things as they are, but commonly as their minde leadeth them, and generally to speak of many things that in particular are vnnumbred, what the conceit giueth in certaintie to be adiudged, there is with diuers persons no question of good and bad afterwards to be opposed. Among friends sundry occasions doe happen that meere-ly for themselves are to be supported, the least of which happening among strangers, would not without great discontentment be carried.

*Prognomastica.*

It is giuen to some to beare much, because they seeme to bee borne to it, and to lay their shoulders vnder euery load, because they are invred vnto it: yet all that carry loades are not Asses, nor euery one that supports a burthen is not forthwith a pack-horse. I know well M. A. you are no babie, nor I thinke you doe  
suppose



suppose me so senselesse as to be a foole. I vse no rackets to your reasons, as vniustly you conceiue of mee, nor would I haue you imagine that because you thinke ill of me, I must needes be guilty, I tell you againe, as I told you before, you highly doe wrong me. And in this one more then any other, you most vnfriently doe abuse me. Why doe you so often inculcate vnto me, what *Exotema.* others haue reported, and some say they haue seene in me? It is the truth I stand vpon, and not the malice of any one whatsoeuer, that so vilely misdeemeth me.

It is not my custome to winke at all things, as I doe vnto you, so indifferently, but yet would I haue you conceiue how much the iniury toucheth me. You argue against me that it is not enough that I say it is not so, so say I vnto you, that you ought not to charge me without you can proue it so. Because there resteth some matter whereby I am in good condition tyed vnto you, it is not seemely for your credite, nor fit for the honesty whereof you make profession, to lade me any whit the more with iniurie. Make what large collection you list of my present state and necessitie, I tell you, I deeme my selfe the same man that I was in greater prosperity.

My request is for the surcease of all this iarre, your opnion may stand as you list, but giue me conuenient time and accesse to cleere me. To vrge me as you doe, may but breed that which to neither of vs may returne pleasing, and which in the end I know will be to you most discontenting. It were good that with lesse resolution you did sway your opinions, so might you with smaller difficultie discern, what with facilitie in fine you will of your selfe condescend vnto. My selfe being as loth to disturbe you, as your selfe seemes wearied with the former toile, doe herewith set my limits, who worse conceited of your light beliefe then of the wrong you haue done me, doe notwithstanding continue,

Desirous of your reformed imagination, &c.

**N**OW after these double thwartings on either part receiued in expostulating this insurie, (the like whereof by writing is sundry times occasioned, and remaineth in this place onely for bartette, to make shew how by well handling, matters may on both sides be equally enforced or weakened,) I will fort  
you:



you forth two or three severall examples more, because of the necessary and often occurrence of this title daily, being accustomed in our writing. The first whereof shall be for matter of unkindnesse. The second for breach of promise. The third from a meane Gentleman, to a personage of great honour, whereby in cause of betternesse, shall be exampled how injuries may be expostulated or complained of, and these in sequence shall follow by their examples.

*An example of an Epistle expostulatorie touching  
unkindnesse received.*

*Narratio.*

**M**After G. I haue great marueile that remaining hitherto in towne as you doe, we can by no possibility heare of your being, but by such iangling messengers as you make currors for spite, whereby to abuse your friends. In which the discourtesie is farre more by the vnbecoming courses, and dealings therein vsed, then fitteth either your honestie or our friendship to be tolerated. I doubted not ere this time how apt you were to conceiue (euen for a very toy) in the worst degree that might be, of any one that behaueth himselfe neuer so well vnto you, so ticklish are your humours, & so vnsteady your censures. And which is worst, it cannot with you rest in imagination alone, but in such odde kinde of reports, and to such base persons you deliuer it, as it verely seemeth, you little recke what discredit you offer a man in the same, the least whereof would make you storme to the gall, if a man should but ouer-slip himselfe in giuing any manner of sound of you, tending to such effect as you proffer. Good God sir, are you and I of late become such strangers together, as that neither writing nor request may serue to haue access to your presence. Trust me I am vnused to these deuices, nor fit they at all vnto my appetite. Either something or no bodie to me, but vnto such as more recke of your coynesse then I doe, you may be as you will, or as your fortunes may beare with you. For my part I am too vnapt to weld any such insupportable amitie. If you can vse me as your pright, honest, and well meaning friend, I am vnto you as firme as you would wish me, otherwise to encounter so many diuersities, of vnfrequented fancies, toyces or mislikes,

*Epiphonema.*  
*ms.*



mislikes, it answereth in no point vnto my property, which ha-  
uing thought good of meere well-wishing to signifie vnto you  
by present writing, I leaue you to your best opinion, this of, &c.

Yours in all good sort to be entertained, &c.

*An example of an Epistle expostulatorie for  
breach of promise.*

**M**After K. I haue abstained hitherto to come or send vnto *Narratio.*  
you, partly wearied with importunity, for that I thought  
two moneths now being passed, I might in this space haue found  
a season conuenient, wherein to haue ended with you. Hauing  
taken this cause in hand, I would (as in good reason it seemeth  
fit) you should determine with me vpon some conclusion, wher-  
on resting assured, I might thenceforth know wherunto to trust,  
and neither waste labour in coming to so small purpose, nor  
hinder my certaine businesse by the vnsteady stay of your af-  
fares, as already I haue done. We haue talked many times, and  
set downe certaine limits, mary to so slender effect, as I neither  
know when to demaund, nor you how to satisfie. So that depen-  
ding vpon shadowes, I haue passed my time with small benefit,  
and you haue gone forward to little purpose. I doe pray you  
therefore that hence-forth such honest meaning may assure vs,  
as already betweene vs hath on either part been performed. To  
delay me thus with niffles, as I thinke is farre from a Gentleman,  
so doe I suppose you not intend it, considering how many waies  
thereby, I am and shall be hindred. This therefore may be the  
certaine meane to satisfie vs both, that you will (as on Friday  
last you promised) come and see the agreement betweene vs  
performed, whereof I pray you aduertise your full resolution by *Epilogus.*  
this bearer. And so I bid you heartily farewell, &c.

*An example of an Epistle expostulatorie from an inferiour Gentleman  
to his farre better in degree, authority and calling.*

**R**ight Honorable, though by the custome and common po- *Exordium.*  
licie of this vnhappy world, I am better warranted with a  
personage



personage of your greatnesse, to dissemble, then to deale plainly, yet because I finde as well by Gods owne word, as by the euents of mens practises, that such customes are neither pleasing to his Maiestie, nor alwayes profitable to such as vse them, I haue aduentured to manifest that by paper, which by words (albeit many times desirous) I neuer had heart to viter.

*Propositio.*

My purpose is to be plaine, and in honest and dutifull sort to expostulate with your L. wherein I finde my selfe grieued, and vpon what ground this my complaint is framed. I therefore most humbly beseech your L. for Gods sake and your owne, to pardon this presumption, and to admit me fauourable and indifferent construction, of what I shall here vnfold vnto you by writing.

I exclaime of wrong passed, I vrge my misery present, and I complaine of you to your selfe, and so doe make you iudge of all that shall be hereafter enformed.

Your L. did once know, and hath still some cause to remember, that of all such land and liuings as my father at his death was possessed, one onely poore Farme fell to my share, but my selfe doe know, and shal neuer easily forget, that after the same was thrust into my hands, I neuer enioyed it without much vnquiernes, quarrell and vexation, nor without the continuall malice and molestation of my vnnaturall Vncle, and such his associates, as by setting him on, vnder-hand, did afterwards finde meanes to fasten in the same.

This poore liuing (once in manner lost, afterwards recovered and yet stil fearefully kept, the rather by meane of a new trouble, moued vnto me by Master B.) I was in fine driven to offer for a little, but to sell for lesse. Now here begins my iust cause of complaint. For vpon firme hope of your L. fauour towards me, and that you would according to your honourable promises haue done me an expected good: I was content to yeeld my interest for eleuen hundred and three-score pounds, where sixteene hundred pounds had been before offered by my kinsman, and so I told you.

This offer of mine, your L. for the time accepted, yeelding with some difficulty to pay the odde eight-score pounds, where I owed it. Howbeit afterwards, hauing gotten the Lease into your hands, and being possessed of the bargaine, and none now  
daring



daring to take the same from you, you quarrelled with the Lease as before you had done with the Title, and made mee a fresh abatement of the odde eight score pounds, affirming it to be no part of your charge to pay my debts.

To salue this mischiefe, and to saue my eightscore poundes (your Lordship hauing reported the former bargaine to your most aduantage) I laboured without auaile, to helpe your memory therein. Protesting (and that most truly) that vpon mine earnest and humble petition vnto your L. to leaue me worth a thousand pounds, and to pay my debts, and in regard also of the great abatement of what I might haue had else-where, your Lordship had condiscended in the former conference to discharge the same. And thereupon willed me, at my next returne to bring a note of my debts, with the names of my creditors.

This tale I well remember with more trueth then good successe vttered, (specially the often touch of what my kinsman had offered me) did greatly mislike you. Whereupon growing in heat (yet with some regard of honour) you swore that if any other bought the same at my hands then your selfe, you would haue it for lesse then five hundred pounds, yea, for nothing, or else it should goe hard. Mary keeping it my selfe, you said you would stand my friend: which hote or cold conclusion, I protest did so appale, as with feare of further losse, with griefe and discontentment I grewe sicke, and thereupon resolved to take what you would giue me.

Your Lordship hauing thus, what with countenance and choller dismayed me, and finding by such peremptorinesse my sense to be overcome, you ranne on still with this wrestling course, and vpon authority without cause or colour, cut me yet thirtie pound shorter. So as in place of one thousand sixe hundred pound offered me by my kinsman in the Countrey, your Lordship gaue me nine hundred and seuentie pound, leauing me out of this to pay a hundred and sixty pound debt.

By these meanes (right Honourable) was I then halfe impoverished, and am now altogether vndone, hauing neither skill to vse that little you gaue, nor will to raise my selfe after my fall, which I thought impossible.

It was a wholsome caucat given me by your Lordship, and a



full resolution put downe by my selfe, rather to sleepe and to liue somewhat sparing, then by any prodigalitie to impaire my stocke: but being neither Marchant, Artizan, Broker, nor Vsurer, nor hauing among many debtors scarce one good payre, I could hardly frame to do what was aduised me, or be so much mine owne friend, as at first I had determined.

My state then brought thus lowe, my friends decayed and dead, my liuing sould for little, and the money spent, I resolved and still doe with the rest to leaue my Countrey, as well to couer my want from mine enemies, as to seuer my selfe from so vnfortunate acquaintance.

Finde time therefore I beseech your honour, before my going to examine these particulars, they containe I protest nothing but matter of truth. It is an high vertue and most commendable in a man of your state, to right your inferiour against your selfe, by this shall you winne him vnfaignedly to loue you, who now vpon iust cause can do no lesse, then thinke himselfe wronged by you.

And so my good L. this bill exhibited into your chamber, not into any court, deliuered to your owne hands, and to no man els, I leaue to your honourable and best consideration, humbly once againe beseeching your L. to suspend your hardest conceit against me, for expostulating my greifes, in respect my plainnes herein passeth not without truth, nor any wrong enforced, but vpon iust occasion.

### Of Epistles Exprobratory.

#### Chap. 4.

**F**rom matter Expostulatory, we will now turne our selues to the next title being Exprobratory, vnder which is contained cause indeede of vehement and greiuous disdaine: cheifly touching offences that impugne a contrary and laudable merit and desert. For which, howbeit in all ciuill blages it be accounted vndecent, vncourteous, and vnbecoming any gentle condition, to reprove a man in time of mislike, with good offices or turnes that befoze he hath receiued: So when contrary to the honest affection vnto him bountifullly tendered, a man



man shall either ungratefully refuse to recognize the same goodnes, or impudently, vntruly, or inhumanely goe about to reward euill for good, and to enforce a most vnjust vexation where himselfe hath receiued most comfort. In such cases to vse this Exprobratory manner of writing, to signifie vnto the partie so forgetfull of gentlenes, both what he hath receiued, and how much he was charged by all wayes, limits and meanes that may be enforced, of humanity, piety, or gentlenes, it shall not be amisse, and to such ende and no other is this Exprobratory kind of Epistles to be vsed: Of which, some certaine examples are in this place to be deliuered.

*An example of an Epistle exprobratory touching ingratitude receined.*

**I** Doe not maruell at your wonted and sundry delaies in answer-*Narratio.*  
ring my requests, nor that you breake so many promises with your friends for the gratifying of their courtesies: In that being things by nature annexed as they are to so seruile a condition, they seeme (as remediable) in all discreet iudgements to be borne withall. But that I wonder at, is, how my selfe (knowing as I doe, and hauing so often tasted of that contemptible and hard disposition of your towards me) should yet be so allotted, as to straine my friends, to spende my money, exercise my wits, *Merismus.*  
yeelde my trauell, bend my care, and passe my credit, to relieue, vphold, nourish and maintaine such a one, in bringing him from nought to ought, from the dunghill to the court, from woe to wealth, as hath neither honesty to regard me, wit to vse me, will to requite me, ciuility to respect me, good nature to thanke me, nor any one sparke of endeouour whereby so much in good seeing to behaue himselfe towards me. Many occasions haue bin-*Synachismus.*  
giuen me before time by some other misprizers of my courtesie, but you of all others haue exceeded, and do passe them all in vn-honesty. That I should be occasioned thus to reproch you as I *Comparatio.*  
do, is I wis vnto me no great contentment, but that at my hands who alwayes haue so manifoldly deserued of you, you should so farre forth challenge to be reproached, that certainly is it whereof you ought most to be ashamed. How many wayes  
you



*Lipote.**Metanoia.**Synonymia.**Asyndeton.*

you haue wronged me, and how little cause hereafter I haue to entermidle or haue to doe with you, hauing so ingratfully, may rather inhumanely dealt with me, let the world iudge betweene you and me. Had I tryed you in much, or in one halfe of that whereby in very dutie you are charged vnto me, it had bin somewhat to haue denied me. But in a matter so slender, so small valued, and but a trifle, to delay me, to stand with me, to breake promise with me, and which is worst of all, most vnciuilly therewith to bearde me, that of all others is the most detested that may be. Sory I am, not that I haue knowne you, for the knowledge shall keepe me from you, but that in nourishing of you, I forgot my selfe so much, as I could neuer till this present perceiue nor looke after you. Fare as you will for me, who euer hereafter desire neither to know nor see you. From B. this of, &c.

*An Epistle exprobratory more largely  
exampled.*

*Exordium.**Hyperbole.**Allegoria.**Antithesis.**Metonymus.*

**A**lbeit vnto a gentle minde there is nothing lesse proper, then a reproching of benefits: nor any thing more contrarying, then to be touched with discourtesies; yet respecting the weight of the manifold wrongs done vnto me, and most iniurious deuises, wherein thou hast contrary to all lawes of nature, vertue, or honesty, gone about to abuse me, rewarding not euill, but worse then mischiefe it selfe, for good, and doing that which all men hate, and the most discreet doe abhorre, in requitall of that which I chiefly deserued of thee, I hold my selfe neither to be touched in gentlenes nor deemed at all in discourtesie: If to such a Camelion I giue his due colours, of so vile a viper doe bewray the feature, to so ingratfull a wretch doe blaze forth his picture, and of so vglie a beast doe yeeld his due portraiture, to the ende that at least it may appeare vnto thy selfe, how euil like to that thou hast euer seemed vnto me, I haue now found thee, and how contrarying to that my selfe haue manifoldly bound thee, thou hast now shewed thy selfe vnto me.

To the opening whereof let me call to remembrance that being here a great while sithence a stranger, spoiled of that thou haddest, laden with sicknesse, pursued of thy foes, burdensome



to thy friends, subiect to a number of casualties, of death, pouer- *Brachilogia.*  
ty, hatred, penury, griefe, trouble and want, I tooke thee, I kept  
thee, I relieued thee, I prouided for thee, and that at such time *Asyndeton.*  
as when forsaken of all others, thou wast onely compassed with  
extremity, had not this one curtesie, nay rather vnaccustomed  
kindnes, been sufficient alone, wherewith to haue bound thee?  
Questionlesse, if there had rested at all any sparke of good con-  
dition within thee, yet had this beene all that I had done for *Antiprophe-*  
thee, happily could I then haue contented my selfe, and haue *r. a.*  
thought that thou hadst therein alone dealt but ingratelly.

Abhorrest thou not in the perusing hereof to think how thou  
hast vsed me? We knowst thou that on this hie point of curtesy  
I stucke not alone with thee, for after a recovery by my means *Erotema.*  
had, and restitutions of thine estate, vnto thy wonted possesi- *Commoratio.*  
ons, health, freedome and liberty, I not onely so settled thee, but  
being haled thy selfe as it were out of the Lions iawes, I made  
thine aduersaries a prey vnto thee, I fauored thee, I loued thee, I *Asyndeton.*  
esteemed thee when none would regard thee, when all men de-  
spised thee. Were not these benefits sufficient, to haue yoked any *Erotema.*  
good or honest disposition vnto me? What Viper may I then *Aporia.*  
terme thee? What monster or hellish impe that not onely hast *Allegoria.*  
vouchsafed so much as to requite, but scornest in appearance so  
much as to beare a good opinion towards me? Is it possible that  
man then a Serpent, or then the very Crocodile it selfe should  
become more malicious, yet hast thou in farre greater quantity  
then these contained thy venom, the Hydra was not answerable *Paradoxon.*  
vnto thy property, the very Sauages themselues could not equall *Hyperbole.*  
thee, thou art in fine beyond all, & there are none beyond thee,  
for both men and beasts do abhorre thy treachery.

Whatthē auaieth that of such a one I haue merited so high-  
ly? Whereto scrueeth it to haue extended on him so great and *Erotema.*  
vn-vsued bounty? The dog fawneth by kind where he is loued,  
the Tyger by gentlenes is from his cruelty disturned, the Lion *Sententia.*  
will not suffer a kindnes vnrewarded. But thou (hatefull of all  
others) degenerating from all nature both of men and beasts  
weighest not of friendship reiectest fauors, hatest all gentlenes, *Pleonasmus.*  
regardest no kindnes, contemnest merits, and kindest of all  
kinds, or rather sequestred from any kind, giuest thy selfe to *Polypoton.*  
reward



reward the best deseruings, with vnauoydable and most detestable villanies.

*Epizeuxis.*  
*Anaphora.*

*Merismu.*

*An'isthefs.*

*Epiphonema.*  
*m4.*

Had I not too much deserued as I haue done at thy hands, it might, in some sort, haue sufficed me. Had I by any knowne or pretended euill, euer pursued thee, had I meant at any time badly vnto thee, it might yet haue contented mee, that forgetfull of all that before passed, thou shouldst in this hatefull manner haue dealt with mee. But hauing onely heaped on thy head a multitude of fauors, receiued thee as I haue done with so sundry curtesies, imbraced thee (as thou knowest) with infinite contentments, deliuered thee from death, and very hellish tormentors, what kindnes could be more, or what merite so ample? And contrariwise, what requitall so slender, what acknowledgement so bad, or what recompence so euill, then wherewith besides all course of iustice and equity thou hast most vnnaturally acquitted me? One onely comfort resteth, that of all honest minds thou art hated deseruedly, and out of all gentle company art excluded perpetually, wherein hauing the onely solace vnto my grieued conceit that for the present may be acquired, I liue in hope to see thee once agayne to haue need of me, when according to thy demerits I shall thinke of thee; and in the meane while esteeme of thy fashions as thou hast giuen mee cause to accompt of them.

### Of Letters Inuectiue.

#### Chap. 5.



**T**hese Exprobratory epistles, both next follow the title Inuectiue. A sharp and bitter inueighing against the person, deeds, or behauiours of men occupied altogether in condemning, disabling, and wresting whatsoeuer may be collected to the reproche, diminution, or impugning of any one, and that by all manner of quips, taunts, reproches, blames, imputations, or designements that may be of euils. And yet this not by a disordered, malicious, or rayling humour, vniustly and without great and forcible cause to be pursued, but by a learned, discreet, lawfull, or reasonable toleration to be followed, which in all manner of directions is principally to be required. The conuenance



conuetance is as full of Art as any others, that heretofore haue  
beene exampled vnto you, and as well for rife and quicke inuen-  
tion, as orderly disposition, enforcements, and neate deliuey,  
hath his speciall commendation.

*An example of an Epistle Inueltine of a father  
against his sonne.*

**T**He sight of your Letters, and message receiued by your ser- *Exordium.*  
uant, haue (good Cosen) bred to me in perusing & hearke-  
ning vnto the same, no small matter of disquiet, not that your  
letters or messages for themselues are, or haue bene at any time *Metonymia*  
ill welcome to my hands, but in respect of him for whom they  
come, whom in truth I neuer recke if I heare of, so filled haue I *Epiphonema*  
been long since with the euils by him committed. I am nothing  
ignorant that of loue and meere goodwill you beare to me and *Liptote.*  
mine, you framed your speeches vnto me, which with how much  
tediousnesse I haue considered of, and with what willingnesse I  
could haue omitted to answer them, no one can so well giue te-  
stimony, as the burthen of mine owne sorrow beareth witnesse *Periphrasis.*  
vnto me.

But for that I see you are ill conceited at my heavinesse and *Apostrophe*  
of your owne good nature would gladly find a meane to reco-  
uer that vnto mee, which my selfe am out of hope for euer to *Noema.*  
compasse, I am content, though ill pleasing to my remem-  
brance, and the rather also, that by the extremity of the euils  
your owne minde may be disswaded from any further dealing *Liptote.*  
in the cause, to shew vnto you the good conditions of him you  
sue for, what manner a sonne hee hath alwayes bene vnto mee,  
what reason therby I haue to command him from me, and how  
farre wide you are, that in such sort as you declare, doe conceiue  
both of him, and of me.

I neede not repeate heere vnto you, with what fatherly care *Paralepsis.*  
I haue brought him vp to mans estate, by what prouident fore-  
sight, I sought both with maintenance and conuenient place  
of credite, to continue him as a Gentleman, how vnwilling  
I was to enter into the search of euery small offence, but attri-  
buting the force thereof to his time of youth, was content to



winke at that many times, the sufferance whereof I doubted would turne to the ruine that it presently carrieth. I will but giue you an instance of the same, to the intent that as you shall know thereof, so may you in reuoluing the rest, consider the better how vnkindly, yea, more then vnaturally I may say, hee hath rewarded me, and therewith will come to the present estate wherein he now remayneth.

*Narratio.*

It is I iudge about three yeares sithence, to the intent to re-tayne him in some good order of life, I placed him with a right godly and worshipfull knight, sir H.D. who for my sake both loued him, and I know tooke paynes to the vttermost to reforme him, before that time I had placed him in an Inne of Court, where with expenses sufficient I kept him. In both of these places he brought me more then I will reherse indebted,

*Merismus.*

ranne himselfe on the rocks, durst not besides (for that priuily he had taken vp) to shew his head. Complaints were infinite against him, this man could not be in quiet for him, that mans seruant he misused, this party he deceiued, that other he highly wronged: what could I doe vnto these things, but as one desirous to reclayme him whom he knew to be his owne (though with a resolute vowe neuer to deale with him,) I then had cast

*Commeratio.*

him off, yet by entreaty of his friends and his earnest submission I receiued him agayne. Sithence which, too much it is to be reuealed, how stubbornely euen in mine owne house, how iniuriously among mine owne people, he hath behaued himselfe, by reason whereof, as compelled for the quiet of mine owne family, I appoynted him to goe from hence into S. there to remayne with his Vncle. And because it was against a Christmasse, and that I would not dismisse him vnfurnished of that belonged to a Gentleman, (besides that, with a couple of good Geldings I horsed him and his man, and suted him of apparell, and what other needfull necessary.) I deliuered him twenty pounds in his purse. He was no sooner gone to D. being not past twenty miles from my house, but the very same night he lost all his money at dice, pawned his horses for twenty nobles, and was faine of an honest friend of mine to borrow ten pounds for his expences, and to redeeme his Geldings, one of my poore Tenants there refusing to supply his wants, he fowly beat, and if company had not



not come into the rescue, had like to haue slayne him.

Nay, what hath he done more, but knowing that these his ill demeanours comming once to mine eares, I would neuer after repute of him, he hath confederated with a wicked rascall that once was his man, who being the very same night in his company, next day after came to my house and robbed me.

Are not these impieties (thinke you) very strange? What nature is in such a sonne? nay, where in him are those district lawes *Erotoma.* of nature become, that commonly enforceth in all other children, an awefull loue and reuerent regard vnto their parents? Where is the feare of diuine and humane lawes, the one threatening a sharpe scourge for such vndutifulnesse, and the other punishing by penall forfeitures and imprisonments, the manner of such detestable and disordered loosenesse? To what issue is the *Prolepsis.* ancient right and laudable custome of our forefathers already runne, that whilome by seuerer directions compelled the runnagate vsage of their children to a more district imposition & far estranged exaction then now vsed, of a most rare and singular obedience? Why is the common intendment erst in our predecessors times, of lawfull and good so accustomably vsed, thus quite foreworne, and in these our seasons (filled with all kind of carelesnesse) so far forth disgraced? who is he that now recketh further then his owne fantasie? or what sonne will for any zeale or duty once seeke to repell his owne appetite? Whither are ye *Protopopasia* gone ye iust and seuerer Iudges, by whose sentence and opinion definitive sharp and bitter tortures were laid downe vnto them, that durst presume by any outward shew in the world, but once so much as to countermand the authority of their fathers?

O times more iniurious then euill it selfe, by whose only suffe- *Emphasis.* rance, mischief spreadeth herselfe so highly as it doth, into such manifold branches! What would you haue me to say in these *Aporia.* things? Thinke you not that I haue already receiued discontentment enough at such a ones hand? or would you wish me againe by returning him home weetingly, to sucke vp mine owne mis- *Orismus.* fortune, and by nourishing an expugnable wickednesse, to see a demonstration of mine owne sorrow and destruction daily before mine eyes? No, no, cosen, I haue (I hope) taken order sufficient for these things, his presence I am resolved shall no more disquiet



*Peroratio.* disquiet me, by hearing or remembrance of him, if no friend of mine doe otherwise vexe me, for needs a vexation must it be, be it but the least suppose, to conceiue that I haue yet remayning vnto me such a sonne. Take heed (good cosin) that as he hath deceiued a great many others, but me of all others most especially, he also do not deceiue you. Drive him quickly from your presence, and thinke that a greater plague can you not receiue into your family, then a person so vile, and of all others demeaned so wickedly. This is all that I can deliuer you of my present opinion, but not the least of a thousand other accidents occasioning the same. Whereon I am determined fully to repose my selfe. Sending in the meane time my hearty commendations and earnest thanks, for the indifferent care had of my being both to you and your bed-fellow, this of, &c.

*An answer purgatorie of the sonne touching matters inuective of the former Epistle.*

**W**ERE it not, Sir, that my presence might more offend you then I wish, or by any action of mine owne, would willingly deserue, I had (emboldened by the equity and right of my cause) in all humble reuerence and duty, tendred my selfe vnto you, but vnderstanding how greatly the malice of mine ancient enemies haue preuayled towards me, and that without the very piety of your selfe, and equall regard had to the due information of my cause, there is no place of fauor left vnto me, I chuse as the meetest to abandon for a while the yeelding vnto you (by my accesse) of any such annoyance; and in the meane time to frame these humble lines, pacifiers of your more then ordinary discontentments, that as true aduertisers of the course of that wherewith I am charged, they may pleade pardon of your protested mislike, and winne vnto me (as I hope) that entertainment agayne, from which hitherto by the vnderferued proceedings of mine aduersaries, I haue beene iniuriously detayned.

*Insinuatio.* And albeit there is no reason why, in the measure of all your actions, I should or ought to deeme, that you doe, or enterprise any thing vnaduisedly: yet for so much as the secret sting of malice is such, as is able to penetrate the wisest, & that where much



is feared, the least matter inducing thereunto is made occasion to question of, I doe in as lowly manner as I may, beseech that but with indifferency you will see how, and in what sort I am *Parasta.* wronged, and giuing credit to what hereby in mine owne defence alledged, you will censure the rest, as to the respect of your fatherly piety appertayneth.

The weight of that, for which as I vnderstand you are agrieved against me, is that heretofore you haue had suggested vnto *Proposio.* you, that I am very vnthrifty, that I keepe lewd company, that I consume all at dice, that I am a quarreller; and lastly, that you *Anaphora.* surmise you were robbed by meane of me, or by my assent; all which to confirme, mine aduersaries seeme to haue gathered vpon me great aduantage, in that notwithstanding, being often forewarned the contrary, I sithence fell into company, played at dice, brake a mans head, and that my man that robbed you, was the night before in my company.

Much more euill commonly carrieth the reporter in deliue-  
ring an euill suppose of a reasonable conceited matter, then of-  
tentimes doth the action it selfe, in the most worst degree of *Sententia.*  
truth that can be, being equally considered of; for example, was  
it euer helde a thing insufferable for a Gentleman to frequent  
company, or to play at dice? May it not somtimes be iustifiable *Paramolo-*  
to breake a mans head? Is it a matter of preiudice, that he who *gia.*  
once did me seruice was seene in my company? Your selfe, sir, I  
know will answer for me to all these. No? Then will not I, not  
onely not deny but I did all these; but by your fauour, iustifie  
to their faces, that honestly, lawfully, without offence against  
you, or reasonable mislike of any other, I haue and might a-  
gaine at any time enter into the like vsage of all or any of these,  
as at that time I did, when they so complained of me.

The company whereof I am accused, were such onely and  
none other as I found in mine Inne, gentlemen each to you well *Commemoratio*  
knowne, and of all men generally well reputed, the play that I  
vsed, was with them, the set, by agreement not great, concluded  
vpon, more to passe time, then whereof to make gaine. Hereunto *Hypotiposis.*  
commeth a bad fellow out of the towne accompanied with one  
of your tenants, who looking on a good while, craued at last  
he might set, which being granted, a cast fell betweene him  
and



and me of a number to be decided, for his opinion he dared me a good time with twenty nobles to my geldings, I accepted the wager, the board went with me, your tenant accepted, who against all others stood against me, and having the wager in his custody, would not deliver it me. Words by such meanes multiplied, and they both arose against me, whereupon forced to some impatience, my hand made way to my right, wherewith I quayed their resistance. Lo now sir, the matter thus highly framed against me, loe here the losse, the pawning, the borrowing of money, and what killing and slaying against mee reported? See here I beseech you the vnthriftnesse, the mis-rule, the ill company, and what else that malice could any wayes deuise to ouerthrow me.

*Metonymia.*  
*Epithome-*  
*ma.*  
*Synonymia.*

And yet if but truly in their very supposes they should haue dealt with me, what conceit could they then haue found in all this to object against mee? Is it not a thing ordinary among gentlemen when they meet together to solace themselves with some one or other reasonable pastime, in allowance whereof, no one is ordered by himselfe, but by common liking of the rest? Is it not a thing naturall to man, after wearisome trauels to vse vnto his mind some honest recreation? Is it not accordant to ciuility to entertayne times and occasions? Afforded you not therefore the mony you gave me, in company well reputed, and in their honest exercises moderately to maintaine me? Agreeth not hereunto your onely daily conuersation, your entertainements, your continuall vse of company applyed in your owne behaviours, and in others commended before me?

What then may be said to condemne me? the common name (perchance) of the play, carying with it a continuall surmize of inconuenience? I need not here lay vnto your wisdom for my defence, that as well therein as in all other demeanors, there is v<sup>s</sup> which is allowed, & ~~abuse~~, that in it selfe is insufferable. To commend the moderate vse hereof, I can induce nothing more then ~~custome~~, and for the choise of the best obseruation, the company must cleare me. Now in auoyding the enormities, the charge (if I misconceiue not) you gave me, extēded to the fellowship of the worst, in whose society nothing is so common as ill v<sup>s</sup>age, and in whose pleasures, no one thing so ordinary as vnthriftnesse, each

*Antipopho-*  
*ra.*

*Paramelo-*  
*gia.*

*Epandis.*



each of which occasioning that euill which I seeke to shun, hath beene herein so farre exempted, as I protest therewith in veritie, no suspicion at all wherewith I may be charged.

But if now sir, you will reason of your tenants hurt, what therein may be objected that shall not euery way further me: *Apostrophe.* who is he that by nature could bee so restrained, but by the very instinct thereof, hee will rather kill if neede be, then stand to be killed? Hath not the Soueraigne mother of all our earthlie *Paradigma* being, armed euen very beasts themselues to their owne defence? hath not the Lion his clawes, the Bull his hornes, the Dogge his teeth, and the Boare his tuskes? Doe not the worthiest sort of mankinde also contemne to be misprized, and naturally couet where they be enforced, immediatly to be reuenged? Allotteth not the law vnto euery man his right? was it *Erotema.* not by conuention agreed that the winner should haue the wager? And did not the vniuersall sentence of the whole boord, adiudge it to me? What resteth any waies then to bee alleadged whereby in this action to accuse me? Nay rather what is *Polyptoton.* vnleft herein to condemne him, that being your tenant, hauing his liuing of you and yours, beholding as hee is to all yours, would yet be so vile conceited against any of yours, as not with ordinarie speeches alone, but with vnfitting tearmes, with violent force, would goe about to withstand me, to hurt me, yea *Asyndeton.* desperately to confederate with another of my life and money to bereaue me?

But now to draw vnto the last part that toucheth any man, standing as a coniecture for that he was in my companie the night before, I must conspire with him to rob you. Doe but con- *Dialysis.* sider sir, I pray you, what likelihood of truth this beareth: would any one bee so mad as once to harme, to goe about to hurt the possessions that in right is to no one so much as himself? would I euer appeare so vngracious as to cōfederate with a stranger, to no benefit but of himself, to rob & spoile my father? Alas, what *Ecphrasis.* could there be so aduerse vnto nature, as should inforce in me so vnkind a condition? You must needs Sir (by your fauour) something consider, what one thing or moe might be in me occasioning vnto the same, it must either be some vehement necessitie *Expositio.* (which neuer happened) cōstraining me great extremity (which you.



know to be contrary) wherewith by keeping me too short of expence or maintenance you might enforce me, a kinde of wanton prodigality, whereof no world can accuse me, ill counsell whereunto so farre forth I neuer could yeeld me, or a most detestable and vile disposition graffed in my selfe, which no man euer found in me. These causes as I thinke are the most likest of all others, inducing to those opinions, which how farre they or any of them haue estranged my condition, let but the very consciences of my vtmost aduersaries indifferently trie me: what if he were in my company, is not that a thing that without any suspicion at all, might easiest of all others happen vnto me? I am

*Dichologia.*

not weeting of mens thoughts, neither can I coniecture of any other but their outward demeanors; if he were ill, weigh I pray you, the fault proceedeth not from me, Sorry I am that any such conceipt by any one of mine should so much offend you.

*Epilogia.*

These things then falling out in such sort as they be, it may please you sir henceforth to allowe of this my iust Apology, and by the selfe same *nature, piety, and loving condition*, wherewith in all duty and obedience I seeme firmly charged vnto you, in like sort to recognize and receiue me, who notwithstanding I confesse many wayes heretofore, to haue erred, yet herein in no one point indifferent, rest I rightly to be challenged. The expectation whereof hath made me presume to the recommendation of these letters, attending therewith all the newes of your good conceipt, and happy returne of this bearer, From, &c. this, &c.

*Dychologia*

**T**o this defence, we will for the more variety suppose a reply to be made by the Father, the reasons whereof shall yet also consist in the selfe same state absolute, yielding thereby a more ample demonstration of the diuersitie of constructions incident to those places, and how by the forcible applications of their speciall intendments, they are, or may be carried to diuers severall purposes. Inasmuch, as like to their present vse in this defence they haue bin suggested for confirmation and to the clearing of the sonnes faultines, herein also by the same conuenance they shall be maintained by the constation of all his former allegations, the matter whereof in sort following may be considered.



*A reply of the Father, confuting the allegations of the Sonne,  
and maintaining the causes of the former  
inuelctive alleadged.*

**Y**Our wiles (Sirra) and sophisticall expositions of your owne *Exordium*  
misdemeanors, with sundry confirmations therein vsed,  
whereby to driue me from the very suppose of that whereunto  
no one thing hath giuen more euident testimonie, then the  
course and progression of your whole life, are either too newly  
forged, to reape at my hands any sound credit, or the mettall so  
light, as carieth in the weight thereof very small substance, in  
my conceit to be beleueed.

Well haue you applied your wits (no doubt) and to especiall *Metaphora*  
good purposes haue your studies bin framed, that can so cun-  
ningly comment as you haue done vpon so bad a text, but with-  
draw your measure betimes, and cease this overweening, lest *Insinatio*,  
by continuing your selfe in a fooles paradise, and where all  
things are naught, supposing nothing to be amisse, you doe (as *Allegoria*,  
by your sundry descents you haue sundry times endeouored to lose  
a father) so in the end frame a desperate meane to lose your selfe,  
when you may neuer be recovered.

The shame you haue of your mischief done, & guiltinesse of  
your owne conscience to come in my sight, together with a  
knowne mislike that you haue receiued from me, either to see or  
heare from you: you vse as a cloake to couer the long pretext you  
haue made in defence of your euils, you haue well shewed that pa-  
per beareth no other hue but his own, & the letters you imprint  
thereupon, carry but their proper colour. Though they falsifie a *Allegoria*,  
thousand actions, and bolster vp innumerable lies, it is not seene  
in their charge, but in a shamefast browe of him that were not  
past shame, the least of all these would quickly be deciphered. Is *Parison*,  
it not inough to haue done badly touching your selfe, vnkind-  
ly demeaned your selfe towards your fathers friends, vnthrifely  
consumed your time in some one or other bad company, run at  
random euery way, to your parents & your owne infamy, but  
that also in your behauiours, you will not onely dare to deny  
it, but that which is worse, in your writing seeke to defend it?

*It*



*Sinathristus.* It fitteth not that I should vse reasoning, neither meane I to contend with your cautels, but for fashions sake, or (if so you list) to beate that to your remembrance, whereof hitherto you abandon the notice, let me aske you this one question. In all your smooth passage and flourish made of your company, their reputation, your ciuilitie, small play, my allowance, and your construction vpon the same, doth it not draw to this end, that it was in an Inne, in a place filled with all vnthriftinelle, in a dicing Chamber, in a spectacle for all companies? Doth not the very deliuerance of your owne fact condemne you, doth not the very sequell of his entrance, looking on, and play (whom you tearme *Synonymia.* to be a base fellow) impugne you? Doth not your after quarrell and mischief done, oppose it selfe against you? What if all the information deliuered vnto me in particular were not true? Is *Erotomia.* not the substance true? *Nature* coueting recreation, is in him that will be modestly gouerned, to be measured as well by time and place, as by entertainment of companies, *Orismus.* *Custom* carrying with it selfe any secret insimulation of euill, is not to be followed, *ciuility* is not *ciuility*, when it shall be repugnant to a right gouerned modestie: can that be agreeing to *law*, which in effect is discordant from any good order of law? Induce you my allowance, as a confirmed *Metanoia.* *sentence* to your vaine opinions? Why, firrah, frequented I euer any such play in Innes? Nay rather did I not euer mislike it, alwayes spake against it, and in euery action condemne it? Stood not my conceit that being in the best part it might be, though young men stood neuer so much on their light gaming, and little hinderance, it was rather an allurements and inuement to vnthriftines, then a pastime of any gentlenes when it was vsed in a Gentlemans house? which is by sundry defences more tollerable, and not in an Inne, the very publike intertainer of all kindes of societies.

*Sinathristus.* At your departing from me, your iourney lay to S. you were to trauaile to my friends house. In respect of the time, my reputation, your being, the place, and the company, I furnished you with money, knowing that there, and with such persons, and in their seuerall pleasures you were to be conformed to companies: Hereof gaue I euer allowance, the like whereof haue I deemed meetest for the expence and society of any Gentleman, thither



ther should you haue trauelled, so in the honest distribution of that allowed for your maintenance, you had both auoyded the present mischiefe already Incurred, and preuented occasions, whereby many times they are aduentured.

It is not enough, not to do euil, but we ought also to resist the occasions of euil, what recreatiō I pray you, after trauel is more *Sententia.* natural then rest? Who more subiect to casualties, then they that hazard themselves to most companies? What *custome* better, *Antithesis.* then to vse our Inne for repose, the only and sole intent whereunto it was prepared? Wherein is *civilis* more commended then in honest gouernment? What more lawfull for any man then laudably to beare himselfe? Your demeanor is tied to your owne behauiour, and not to anothers inclinations, your actions well disposed are not offensive to what by others pleasures to be continued: had you vsed the place as it serued for, who would haue been discontented? Once it appeareth that euil is *Merismus.* come of it, brawlings arise, men are hurt, slanders ensue, and infamy doth guerdon it.

Touching the latter part of your Letter I say little, till I haue more deliberately of the circumstance considered. Some hoping *Peroratio.* more of that you will be, then I dare intend what you may be, haue many wayes in this action perswaded me: Where much hath been ouer-passed, it is reason that something at length do beare shew to haue well deserued. Simplicity in well doing, is *Sententia.* farre more pleasing then a curious definition of well doing. When I find prooffe of your amendment, I shall then wish to see you. Meane while, it shal behooue you to enter into your selfe, and more circumspectly to consider what most fittest beseemeth you, wherewith at this present my directions shal conclude. R. this, &c.

*An example of another Epistle Inuective, pleasantly written against the humours and conditions of a vaine-glorious person.*

**V** Ere the piewishnesse of my conceits correspondent to *Exordium.* those vaine-glorious humours of yours, I could before & sithence your exemplified discourse committed to my view, haue vpon occasion sufficient, deuise how & wherewith to haue preuen-



*Epanodus.*

preuented or answered your accustomed cauals. The first where-  
of not hauing performed, so could I willingly also haue left the  
latter vndone by determined speech to haue bin accomplished,  
were it not that hauing prooued the arrogancie to be in you,  
wherewith vniustly you charge me, I might by ouerlong silence  
giue head to your follies, and whilst by an outrageous well-  
liking of your selfe, you become ignorant of your owne mis-  
chiefes, you might vse a scope not necessary, thereby more far-  
ther to abuse my sufferance, as heretofore you haue done a great  
many others by their common negligence.

*Liptote.**Ironia.*

For auoyding whereof I haue (as my leisure would induce  
me) thought good to giue place to mine owne determination,  
and to serue your humour so far forth as to answer your letter,  
not being stung, as you fondly and vainly imagine, with the ve-  
nome thereof, nor galled with the opposed surmises of your  
munificence, wealth, credit, reputation, and I know not what  
besides, all which I doe suppose either to be so scant, as no man  
can substantially discerne them, or otherwise that you would  
neuer so often as you doe, without a sursetting folly endeuour  
to obtrude them.

*Omisio.**Sarcasmos.*

The policies you vse with me are nothing strange, which be-  
cause they are now growne so stale, be euery way therefore the  
lesse currant. How like vnto a shamelesse woman, or some o-  
ther bale conceited creature, you appeare in your writing, let  
but the matter of your Letter testifie, if because you haue both  
manly shape and countenance, you will admit neither of these  
similitudes, you must be either a childe, or a foole, and so we are a  
bable, or take a horne booke at your girdle, and get you to  
schoole againe.

*Antipopho-  
ra.**Sehefismo-  
maton.**Ironia.*

You complayne that I haue done you iniurie, if I haue, why  
then do you not content your selfe to pursue the reuengement  
thereof, either with manlike or lawfull extremity? Why take  
you for a refuge these cankred foolish vpbraidings, womanish  
encountrings, vnseemely lyings and childish threatnings. If we  
follow the rule you beginne, we must strait wayes be children,  
and then I must wrangle why you stole away *Toms* bread and  
butter, and you must threaten if I tell of that, you wil then com-  
playne of me for eating vp the firmenty that was kept for the  
childs



childs breakfast, or how I drunk vp my grandams ale and toste,  
 or licke bread in the dripping pan, or some such like weighty  
 causes. A soueraigne capacitie no doubt. Is this maner of dea- *Insultatio.*  
 ling deriued I pray you from your Gentilitie, or had you it by  
 education, or haue you won it with your wealth, or is it incident  
 to your reputation? Be these your incounters? A braue canuise. *Meiosis.*  
 do indeed, when to deface an honest mind, you haue shot out all  
 the venome of twenty yecres acquaintance that you haue stuf-  
 fed together, and all not worth a butterfly, then to tell to those *Merismus.*  
 that accompany you how brauely you haue touched mee, how  
 with your learned enditing to so many read and shewed, you  
 haue quencht me, how many wayes behind my backe, if you  
 were so ill disposed, you could kill me, and for default of other  
 matter forsooth, how they laught at me to whom I haue spoke  
 somewhat against you, and how master B. found *Socrates* in my *Antiphrasis*  
 Letter, and sent to seeke out your well reputed skonce to ex- *Proferoma-*  
 pound it, not without the credit of your owne worship soltie to *sis.*  
 be admitted to the sight hereof: If I should for carrying this in- *Meiosis.*  
 sight, not say you were a great Clarke, your grauitie, I know  
 would condemne me, and it would be thought in your deeper  
 studies, that my senses did faile me. But alas sir, what is it that I *Charientis-*  
 would deny you? It is not I, well I wor that haue abilitie, or if I *mus.*  
 had, would presume so farre as to impugne you, what would *Epitropia.*  
 you more sir, I am come to your bow, and acknowledge your  
 credit, your worshipfull acquaintance, and all else you haue  
 brought me to. But yet sir, after all these sporting devices, he is *Alaismus.*  
 but a Nidcote, and that wise men can tell you, that will glorie  
 so much in such fruitlesse follies.

But say I tis your owne glorie? No, not so, it is but a Thra- *Metania.*  
 nicall exercise. There be that affirme Gentility hath no deriuari-  
 on, where is neither good nature, honesty, nor friendly conditi- *Antipopho-*  
 on. But what is that to you? A man may sit vnder a stall with *ra.*  
 credit, but to be laid on a stall, smelleth somewhat of begger-ship. *Sarcasmus.*  
 Goe to, I warrant him he is a proud fellow, and little of good  
 maner knoweth, that so rudely will dare to speake of mastership.

Yet now we be in, let vs go to it by the weeke. In odde sooth *Apostrophe*  
 I must tell you plainly, your occupations haue beene too ma-  
 nifold to thrive by your honesty. But perchance the terme is



*Charientis.* quaint, and you will say this matter of honesty is besides your  
*mus.* profession? Alack sir, though it be, you must pardon the writer, it  
 was but a mistake in his penning, by ill noting your pedegree.

*Icmus.* Tush pedegree, pedegree, here is nothing with you in hand  
 but twitting with pedegree, Cockes fish! these proud fellows  
 that haue nothing to liue vpon, to see how malapert they be, if  
 they had ability to take to, as you haue, and wherewithall to  
 beare vp their heads in the world as you do, such credit with ho-  
 norable and worshipfull, who haue multiplied your praises for  
 noted good parts, apparently seene to be in you, what would  
 then become of their doings? Very true sir, but will not this be  
*Asteismus.* sufficient to giue scope to the name of Gentleman? Faith sir, to  
 be playne with you, tis but as the wiser sort doe hold opinion.

For in our beliefe it is sayd, that a great deale better shew doth  
*Orismus.* it make to giue but one certayne and true demonstration of a  
*Omoiteletō.* Gentleman then to yeeld twenty brauadoes, and neuer come  
*Brachilogia* neare the true meaning of them, rayling, lying, backbiting, slan-  
 dering, facing, vaunting, contemning, cogging, menacing, vp-  
 brayding, taunting, and proudly defacing other mens actions,  
 deserts, qualities, behaviors, and vertues, are in right reckoning,  
 in very truth but slender parts of a Gentleman.

*Brachiole-* You will say, I am too farre bewitched to tell you of these  
*gia.* things, you will rayle at me, you will storme at me, you will not  
*Asyndeton.* beleeeue me: you will alledge I am too different herein from all  
 other opinions, your acquaintance doe like of you, praise you,  
 and magnifie you, very true indeed, but they are but a few, and  
*Meiosis.* such also as doe it, haue intent but to laugh at you, you are but  
*Allegoria.* the Anuile whereout they hammer their pastimes, they vse you  
 but as an Instrument to be pliable to their tunes. In this, as to

*Omiosis.* Will Sommers, they yeeld to your rages, they soothe vp your  
*Apastrophe.* passions, and cokes vp your humors. But vnto mee to whom  
*Synonyma.* such fashions are loathsome, and in whose cares those base pur-  
*Epitheton.* poses and sursetting demeanours of yours are most ridiculous  
*Epixenxis.* and hatefull, they are too too intolerable.

The Peacocke when he spreadeth his tayle, is glorious of his  
*Paradigma.* beauty, but stooping downe to his feet, his feathers fall with the  
 selfe sight immediatly. Would you not abase your eyes vnto the  
 lower part of your rising, you might then recognize your origi-  
 nall,



nall, & seeing the simple object whereout your prosperity hath *Periphrasis* been deriued, confesse that tenne such glorious plumes as you study to haue aduanced, without they were better qualified could scarce make shew bebecoming the lowest part of all that belongeth to a Gentleman.

For my part it is not the shew you beare, but the pride where- *Epanodis.* with you are caried that despiteth me. The qualities you haue, and not the malice you vtter, that discontenteth mee: whether your opinion stand good or bad to me, it is not that I account of, as being such a one, whose censure to my knowledge, neuer *Hysteron.* stood in that degree to be reckoned of. Onely doubting it o- *proteron.* uer-swolne with your humors, you should consume in your fo- *Allegoria.* lies, I haue written that I haue done, leauing the rest to your owne correction, if at least you haue any wit at all whereby to amend them.

*An example of another Epistle inuective, written in case of great desert against two seuerall parties.*

**I** Am sorie it falleth vnto my lot among matters more serious, that I must at this present incoimber my pen, and inforce my labours, about so needlesse a purpose, as to descipher a knaue *Exordium.* whom the world knoweth already by his colours, and a companion of his that will shortly giue prooffe of his faculty by his farre spreading titles. And yet the time hath been, when by their shadowes I could set them both to view, and hauing cunningly desciphered them, could laugh at the portraiture, imagining that there were more heads to carpe at their villanies, then honest meaning to excuse their treacheries.

It was not amisse said among the wise; that there can be no friendship, but amongst the good, and yet is society so common *Sententia.* amongst men, that there is not the arrantest varler in the world but he wil find a cōpanion. And why? because therein is a likelihood, which although it cānot turne to friendship, yet growing *ex similitudine morum,* I finde no reason but that a coniunction may be of knaues, as wel as a separatiō of honest men somtimes.

Leauing your yokefellow M, whom I esteem so base a fellow *Paralepsis.* as comming out of the very Cell it selfe of all villanies, smelleth



so strongly of the stench thereof, that he is not worthy to come within a mile of my paper, nor neare by a thousand yards vnto the worst part of my study, I wil speak two or three words vnto you master F. which are his aduocate, and as it seemeth his second selfe, nay rather incorporated into his bowels, and become maklenczed, yea rather M. himselfe, for he hath taught you to handle his cause so cunningly, that he need not ioyne with you to lie for himselfe, for you will lie for both, and surely (not thinking you haue it by nature, *abfit*) I iudge it rather the infection of him who hath so transmuted your disposition, that to boast, face, scold, and lie, and that without shame, credit, or honesty, you surpasse as I heare, why M. himselfe (of who you are thoght but the shadow) cannot goe beyond you. You haue deliuered forth in publike speeches, that I & my companions abused your client with a false lease, that we led him by degrees into a deceitful mariage, that I wil come with my hat in mine hand to craue your clients fauour, that you know me well, and thereupon demanded, whether I was not once master L. his man, and being answered yea, you paused & then said, belike you knew me then.

*Sarcasmin.* Remembring that you are become a M. (whom alwaies I note for a shameles lying knaue) I wonder the lesse at your impudency, marry if you were an honest gentleman, that did rather stand vpon your credit, then vpon such base respects to get money, by bolstering whatsoeuer vilany you care not, I would then say, *tota erras via*; but not shewing you such fauour, I must needs tel you in short cōclusion (yee lie.) And so much the rather because in the deliuey thereof you make not a matter of information of it, but rather as it seemeth a thing of your owne knowledge.

And because the lie seemeth rather a word of course, then commonly of substance, without prooffe added to manifest the certainty, I further affirme that I wil bring halfe a score, honest knowne then either you or your Client, to whom he hath confessed the contrary himselfe, and made knowne the same most amply vnto their owne vnderstanding, who by the iustifying thereof, will proue him a shamelesse lying knaue in his slanders, and you a prating foolish dolt in the rash deliuey of the same vpon so slight a ground, to defame an honest man of more account then your selfe, and that without occasion. And because  
you



you take vpon you to know me so well, and are yet of opinion *charitatis.* that I will stoop to your Client, I must tell you therein your *mus.* wisdom greatly mistaketh both my nature and condition, for that I can neuer be disparaged in conceit, but that I could al- *Allegoria.* wayes find an Asse by his braying, and scorne a rascall though he were neuer so full of vaunting.

My dwelling with master L. continued euermore with reputation and credit sufficient euen to this present day, I desire to be informed without pausing, what you can say to impugne the same, and albeit I know a slanderous mouth neuer wanteth whereof to gather, yet taking me at that present state, you shall find mee such in truth as all your malice shall neuer be able to disgrace me.

You say I dare not walke abroad, that I cannot be seene at Westminster as your Client is. It is indeed spoken like a Tinker *Asterismus.* and sauouring somewhat of a Coblers stall, what betwixt choler and lying, your Client and you haue taken order, to speake nothing honestly. And I wonder not at it, for you haue not so much *Emphasis.* as a fauour of honesty about you. Vile malicious deuourers of men, doe you thinke it an easie thing, or matter of sleight purpose, so villanously to derogate a mans good name (then which to a generous mind nothing is more precious) or do you deeme al men of so base contempt as your selues, that they can willingly suffer all things to be benefited by any thing? And when you *Epitheton.* haue shamefully vttered your lies in place of audience, dare not for your breeches stand to the least word of smallest moment, that you let fall out of your ouer-flowing venemous mouthes.

But *de his taceo,* the best is, you are both well knowne, for the *Apoiopesis.* one of you, seeke all London for a cogging, brabbling, boasting, rayling, shamelesse, and lying knaue, M. is the man, and he shall *Synchismus.* doe it, he seeking all the towne ouer for a facing Aduocate, one that could handle the matter like himselfe, F. was the man. Yee are both well met together, continue your purpose, and see the end, for you meane so, nay you will doe it.

I vse not F. as he vse me, to brabble, & to lie of him to strangers: but hauing drawne his portraiture, I send the first counterfeite to himselfe, that seeing it, he may shunne his lewdnesse, which yet lieth in secret, & if he continue, shall quickly be published,



lished, and that to his shame openly.

I leaue you both as I found you, my paper and present matter for this time taking end. In apparent haste, hauing otherwise more weightily to employ my selfe, this last of Febr. &c.

*Of Epistles Comminatorie.*

*Chap. 6.*



This Inuectiue seemeth to haue bin ouer sharpe in the matter, but not in manner for the occasions thereunto inducing, might peraduenture merit that and greater. And howbest both the termes and conuenance are somewhat hard, yet is it in such cases very tolerable, when either the vilnesse of the action, or base demeanour of the party doth require it. And in this point there is great Decorum principally to be obserued, to vse a bad person with termes correspondent to his behauior and quality, as in any other laudable purpose to entertayne another party according to his calling or dignity. And as this title of Inuectiue, and that of Exprobratorie befoze going, are nearely affianced together: so also is the next hereunto, which is called Comminatorie. The Etymologie or signification whereof, is by menaces to threaten. Insomuch as participating with a kind of Accusation for iniuries committed, it expostulateth not, nor reasoneth of any circumstance, objection or quality, but protesting a due desert in the party challenged, menaceth thereupon a speedy and answerable reuengement. This, of this title is the substance and property. And so will we proceed to the examples.

*An example of an Epistle Comminatorie.*

*Exordium.*

*Prolepsis.*

**M**After D. I see well by some experience had of your dealings, that you haue small regard of your honesty, or welfare, two things in mine opinion, whereof each one should be charitable. Your honesty, in respect that you keep no promise. Your welfare, in that you neglect the opportunity, for releasement of that, which in the end must lie vpon your owne shoulders. But seeing your inconsideration is so great, and the like respect you  
carrie



carry of your owne good growne to be slender, blame not o-  
ther men that breake with you vpon desert, nor mislike at all *Antanacila-*  
their want of pity, that haue no meane to pity your selfe. For my *ss.*  
part looke for it, and you shal sorely find it, that I will prosecute  
all meanes possible to arrest you, and being so arrested, I wil not  
be moued with intreaty, prayer, or other submission to release  
you, till you haue payed the whole debt, charges and penaltie.  
And whereas you sent me word by my man, that you could not  
accustome your selfe, with one that trusted you, to deale trea-  
cherously, I answered againe, that if you make it so nice to bring  
him forth to be arrested for whom you are surery: pay then the  
debt your selfe, and satisfie me, and that speedily: for if you do  
not, I vow I will meet with you, and that very shortly, when to  
your little content you shall perceiue that in so vsing mee, you  
haue dealt most vnaduisedly. Thinke of it as you list, and deale  
with me accordingly: and so to your best consideration of your *Petoratio.*  
owne safety I leaue you. This 9. of Iune, &c.

*Another example Comminatorie containing a greater  
vehementie in the delinerie.*

**V**Ngracious of spring of hellish brood, whom heauens per-  
mit for a plague, and the earth nourisheth as a peculiar *Exordium.*  
mischiefe, monster of mankind, and deuourer of men, what may *Periphrasis.*  
I terme thee? With what ill sounding titles may I raise my selfe *Metaphora.*  
vpon thee? Thou scorne of the world, & not scorne but worlds *Aporia.*  
foule disdain, and enemy of all humane condition, shal thy vil- *Emphasis.*  
lanies scape for euer unpunished? Wil the earth yet support thee, *Metanoia.*  
the clouds shadow thee, or the aire breath on thee? What lawes *Erotoma.*  
be these, if at leastwise such may be termed lawes, whereout so *Ecphrasis.*  
vile a wretch hath so many euasions? But shalt thou long lue to *Aphorismus.*  
become the vexation and grieve of men? No, for I protest, *Antiphora.*  
though the Lawes do faile thee, my selfe will not overslip thee;  
I, I am he that will plague thee, thou shalt not scape me, I will be *Epizeuxis.*  
reuenged of thee. Thinke not thy iniuries are so easie, that they *Asyndeton.*  
are of al to be supported, for no sooner shal that patched withe-  
red carcasie of thine fend forth thy hateful and abhorred looks *Epitheton.*  
into any publike shew but mine eyes shall watch thee, and I will *Periphrasis.*  
not *Synecdoche.*



*Pleonasmus* not leaue thee, till I haue prosecuted that which I haue intended towards thee, most vnworthy as thou art to breathe among  
*Polypoton* men, which are hated and become loathsome even in the very bowels and thoughts of men. Triumph then in thy mischiefs, and boast that thou hast vndone me, and a number of others,  
*Insinuat* whom with farre lesse despight thou hast forced to bend vnto thee. And when by due desert I shall haue payed thee what I  
*Aposiopesis* promised thee, vaunt then (on Gods name) of thy winnings. For my part: but I wil say no more, let the end trie all, liue wretchedly, and die villanously, as thou hast deserued, whom heauens  
*Metaphora* henceforth do shun, & the world denieth longer to look vpon.

*Of Epistles Deprecatory.**Chap. 7.*

The menaces of this last Epistle you may well deeme to haue issued from a hot enraged spirit: of which though the stile be vehement, yet vnto men a-like humazons, the same may stand for a president. Such kind of inventions and men affected with such estranged passions, are as we see diuersly found, whereof I thought good to giue forth this example to be considered, the weight neuertheless to be measured as in the others befoze to the person and matter occurrent. And now will we to the last of all this state Iudiciall, which are the Epistles Deprecatory. The title of these Epistles carrieth a name, accordant to the submissive matter in them contained, for their efficacies are onely carried by entreaty, request of fauour, good opinion, allowance or pardon of any injury or offence conceiued or committed. In good natures it is a thing proper to weigh with themselves how much any wayes they stand charged, whether by respect of person, duty, friendship or souerainty, accordingly thereupon to frame their speeches, or writings. Yet is not the matter hereof supplicatorie, as growing by way of petition. But rather an honest and gentle submission to the good liking, estimate or friendly respect of such, vnto whom, or by whom we are either accused, tied, charged, or constrained, clearing, if it may be, or honestly otherwise mitting



gating or anoyding what sinisterly, or upon some intended conceit, may be drawne to be against vs, and of the vse hercof to be spoken: let this now be sufficient.

*An example of an Epistle Deprecatory, where the party is charged in good opinion,*

**W**Hen a Physiognomer by chance (having been famous *Exordium.* in other places) came into the *forum* of Athens, he declared by the view of diuers mens faces, the diuersity of their conditions, whereupon (for the better triall of his Art) he was *Hypotiposis.* demanded what (*Prima facie*) he thought of Socrates, he answered, by his countenance, to be a man of very euil condition. The people which knew the contrary, growing thereby into great rage, were ready to driue him out of the *forum*. But Socrates comming foorth: Be not angry (quoth hee) for such a one might I haue beene, if by Philosophy I had not corrected my manners.

By this might be inferred (right Worshipful) that at the first shew, it is not good to giue rash iudgement of any man, for the Physiognomer being able to iudge what men might be, was not able to say iustly, such they are: in like manner, your Worship hauing beene led by mis-reports, are able to say, thus it is spoken, but not, so it is.

To my great grieve it is informed vnto me, that by the sinister *Narratio.* report of mine aduersaries, you thinke hardly of me. And so much the rather haue I cause to be grieued, for that in the mouth of an ignorant person, I am not thereby iudged of, but by the sentence and opinion of the wise, held a man badly demeaned, carelesse, and such a one as beareth small reputation.

Beleeue me sir, and if it please you to take further notice of me, you shal find it true, that it is more euil vnto me to be adiudged loose of a wise man, then of a thousand base persons to be vtterly condemned, for that the one speaks of skill, & the other of a bad conceit, the first wishing all men to be good, the other *Epanodis.* cōfessing no man to be sufficient, that is not possessed with euill.

My aduersaries haue brought many heavy informations vnto you, tending in outward shew to my great disgrace, naming me



me as it pleaseth them, a man (as they thinke of themselves) indifferent for all purposes. But because I know you to be wise, and thinke it a matter of no smal accompt to be wel thought of at your hands: I am therefore the more careful to cleare my selfe, and to beseech you, that you will hold for firme what I do here set downe: assuring your selfe, that whatsoeuer my aduersaries report of me, I do make accompt what speeches passe from me, and those that I deliuer vpon credit, I will performe with trust.

This then I say for answere generall, to whatsoeuer they can obiekt, that if any part of that in substance they haue deliuered vnto you for certayne be true, I will loose the credit of a Gentleman, and be regarded as I repute them: and besides, will repay whatsoeuer is to me paid, and release what now I haue in suit against them.

Besides, pleaseth it your worship, for my credit sake, to haue the hearing of the cause, I will come face to face, and (though I know the one of them to haue a shamelesse countenance) of himselfe, yet let him bring what counsell he will with himselfe, if I ouerthrow not euery matter obiekted, and proue my selfe an honest man, I will loose the debt and my credit too, which I account of aboue all debts. Haue not I then had great cause (hauing bin as vnto you, so in diuers other places besides very vniustly railed at and defamed) to write vnto those persons, and inueigh against them for it? Behold my letter throughout, being well considered of, it shall be euident that I had great cause and that very manifold to doe it: for my part I know not what others deeme, but touching my selfe, I had rather loose my life then my good name, then which vnto me nothing is of more regard, and I tell you sir, if F. or a better man then he maketh no more reckoning, but to defame mee without a cause, he shall know and vnderstand that my credit is deare vnto me, and that to maintaine the contrary he shall find a hard reckoning.

I spend not my time in making of Libels, but to write in reproofe of him that abuseth me, which I take so highly in griefe, as namely, they should be so shamelesse to report that vnto your Worship which they cannot stand to, that I hold it a wretchednesse therein to be silent, and a mischiefe, for credit sake, not to discover a truth.

Beseeching



Beseeching your worship of fauour and credit to me and my *Epilogus.*  
rude lines, I humbly take my leaue, being alwayes ready to a-  
uouch what here I haue set downe, whereof not fayling, I re-  
mayne

Your worships whensoever to  
be commanded.

*An example of an Epistle Deprecatorie, in cause of wrong  
supposed to be committed.*

**S**Ir, your Letters more troublesome to my conceits, then *Exordium.*  
Spring (as I am credibly led to think) of that your wonted most  
noble disposition vnto me, I haue receiued. With what supporta-  
tion and vnaccustomed griefe I haue retained them, I referre to  
any one (guiltlesse accused and suspended from so high fauors  
as formerly by your bounty hath bin to me performed) simply  
to be coniectured. Long was it ere I could satisfie my selfe by  
any accessse that might be to proffer my selfe or these humble  
Letters vnto you: Yet neuerthelesse weighing how farre diffe-  
rent these new occurrents were from those your ancient fauors,  
I surmised with my selfe that the instigation proceeded soly frō  
others, hardly perchance bearing those graces wherein I stood  
with you, and becomming thereupon my bitter enemies, the  
sinister deuce wherof stood vpon me wholly to ouerthrow or  
impugne. For which hauing no other or better meane at this in-  
stant, then these submissiue lines; I propose them vnto you, as  
solicitors of your former liking, confessing that if any wayes I  
haue erred vnto you, as I will not vterly seclude my selfe from  
any error, it was but as a yong man, and rather by ignorance,  
then of malice any wayes to be intended. And as touching any  
other obiection, let me but craue pardon to haue accessse vnto  
your presence, and then iudge as you find me. Two wayes are *Diceologia.*  
onely left; my accusers to my face, or mine owne simplicity to  
cleare mee. This is all I require, and so much I hope you will *Silepsis.*  
not deny me. Wherewith resting in the due acknowledgement  
of that your former bounty, I humbly surcease. This 15. of  
November.

*An*



*An example of an Epistle Deprecatorie pleasantly written  
to answer a former Letter.*

*Exordium.* **T**He long sweating paines wherein your good selfe ( my ver-  
ry good friend A.) haue lately trauelled with your weather  
beaten barke, to answer my Letters, moueth me (how simply so  
euer) to reply a little to the same. Wherein, pardon first craued  
for so meane a wit, at a sodaine to take vpon it to encounter so  
selected a stile, wherewith your youthfull yeeres are so repleni-  
shed, I goe to the matter.

Touching the iarre you make of my formost writing, and  
late inciting you to the tediousnesse of your studying, which for  
the causes aleged, your curtesie yet vouchsafeth to allow of, I,  
with so friendly a prospect as may be to so respectiue a iudgo-  
ment, doe right curiously thanke you.

The compasse of your writing according to the measure it  
beareth being so much mysticall, as that the grossenesse of my  
wit cannot well conceiue of, hauing drawne therinto as it see-  
meth, the very quintessence of those well performed parts, that  
in your person are resiant, maketh me poss off the answer, till  
by a more deepe consideration I may better conforme me vnto  
it. Wherein I must confesse in very deede, that all that may  
within or without, ouer or vnder, or besides master B. you  
haue to the vttermost strained.

For the paines you haue taken, I must pray you pardon  
though I render you no profit. My forgetfulnesse also in prising  
the simple value I beare, with your worthinesse, and many other  
beautified parts of your gentlenesse you must also let slippe, o-  
therwise I am vndone with the griefe, and so I would sir, your  
Worship did take it.

Now as touching the forging complaynt you thrust in of  
your wants, I could hardly belecue that in the action you beare  
you could so greatly be distressed. Neuerthelesse, for the little  
time I haue bene of your masterships acquaintance, I haue vn-  
derstood of some that weare a veluet suite with as small inhe-  
ritance as your selfe, who haue vsed the matter as slenderly as  
may be, by any great credit to be accounted of.

Yet



Yet must you needs give me leave to be gone, the ride tarieth no man, but if you find your selfe in the lurch before I returne agayne, the best is, at my home-comming you know where to find me. *Et sic valeas, gentle friend Topas.* *Epilogus.*

Of Epistles familiar.  
Chap. 8.

**W**ith this pleasant direction I thinke meete at this present to conclude these last Letters Iudiciall, and therewith also the very end of all our Letters Speciall, so termed by me as aforesaid, and the Spectall matters and conueyance to them severally appropiate. And now the next and last in turne, are these letters familiar, for the ordinary causes and matters of handling in them likewise contained, so formerly named. Little informations need here, more then the directions already in the Chapters of the first Booke that have bene deliuered, for their stile and methode. Seeing the common matter in them usually frequented challengeth no such districte in property or conueyance as was required in the other, onely they, for order sake as the rest, are herein to be distinguished (the better to be found out and knowne by their parts) vnder their severall titles. The first whereof appeareth to be Narratory and Nunciatorie, both alike in their vsage, consisting only in aduertisements of affaires from friend to friend, servant to master, or generally to speak from one person to another, the examples whereof according to the severall properties doe plentifully insue.

*A Letter Nunciatorie from a sonne to his father or friends,  
touching his being in service.*

**M**Y humble duty remembred, good father, vnto you and my mother: These are to aduertise you, that I am, I thank God, in good health. As touching my placing here with my master, I do like very well of the trade, but I do not thinke the service fit for me, as well for that it seemeth, that more for the money that shal be giuen with me, then for any desire to my good,  
he



he is willing to haue me. Besides, for ought that I can learne, my master is very backward in the world, so that what mind soeuer you carry to my placing here, I doubt it will turne to very small purpose. Neuerthelesse, as my duty is, I doe gladly submit my selfe to your pleasure, and am willing as becommeth me, to doe in all things according to your will. And euen so with my hearty commendations to my Vnckle and Aunt with my brothers and sisters, I leaue further to trouble you: desirous if it may seeme good vnto you, that I may very shortly see you. From L. this 13. of February, &c.

*A Letter Nunciatorie in another sort of the  
selfe-same matter.*

**G**ood father, hauing the oportunity of this bearer, I thought good to certifie you of my present being, giuing you to vnderstand that I am, I thanke God and you, in good health, and very well placed here in London, where I am in hope to continue my here-being to some profitable purpose. My master vseth mee in good sort, and I lacke nothing that appertaineth vnto such a one as my selfe. I trust you shall haue ioy of me, and ere a few yeeres passed, I doubt not but so to behaue my selfe, that I shall well deserue this good liking that already I haue of my Master, and further credit also at his hands, and employmēt about his businesse. I hope that you and my mother, and all our friends in the Country are in good health. I pray you that you will write vnto my Master as occasion serueth, and thanke him for his good vsage: and if you can, to remember him with some conuenient token from the Countrey. Thus desiring your daily blessings, and remembring my humble duty to you and my mother, I take leaue, From L. this of, &c.

**T**hese precedents as they are here vsed, may be applyed to any the like purpose, of what quality soeuer the servant be, or the seruice, whence the same is deliuered, there needs but change of names, and contrary applications, according to the being of the parties to be vsed, and this only forme to be obserued and continued. And so will we now to the other examples.



*An Epistle Narratorie, containing aduertisements from  
one friend to another.*

**M**Y good N. you shall vnderstand by this bearer what speeches I haue had in your behalfe, with Maister R. F. whom to tell you truth, I found at the first time very strange, but after wee had a while debated of the cause, and that I had enformed vnto him all those reasons, which stood both for your benefit & his owne satisfaction, he was very well contented. You haue much to thanke this Gentleman, who omitted no part of a friend to deliuer in your absence what hee saw meetest to the purpose, and that in sooth with so deliberate and sound resolution, as my selfe, for your sake, must needs also thinke the better of him. I doe referre the circumstance to both your leisures to be debated on. And as touching that you willed mee to deale for, with your Vncle, it is, I see, to very little profit, for that his suspicious humors are such, as will not with any reason whatsoever be diuerted. I could tell you a history of that matter, but I leaue all to our next meeting. My brother S. desired me heartily to commend him vnto you, and so did your old seruant D. You shall by the next Carrier either heare further of me, or else very shortly thereupon you may expect to see me. And euen so with my heartiest commendations till then I bid you fare well. S. this fifteenth of August, &c.

*A Letter of aduertisement from a Sonne to his Father.*

**M**Y humble duty remembred good father vnto you, and my mother. It may please you to vnderstand, that vpon the receit of your Letters sent me by P. your man, I haue done your commandement. And whereas you expected an answer by the Carrier, for that P. went forward Westwards in his Iourney, I could not till this present write vnto you to any effect. I haue receiued of Maister N. the twenty pounds which should haue beene payd at Easter last, and for the continuation of my here being, I thinke it would turne you to some profit, so be it I may be furnished accordingly. Wools are as yet at high rate,  
P but



but I thinke shortly they will fall, wherefore I haue not yet thought meete to lay out any money about them. The next weeke you shall receiue by C. the Carrier fortie pounds. And if it please you then to returne by him those parcels of wares that I last wrote vnto you of, they will come now in very good time, respecting that the Faire at F. is nigh, and for ought I yet perceiue, they are like to be well sould there. This is all I haue to write vnto you at this present, hauing my heartie desire of your health, and likewise of my mother, with all my brothers and sisters. It is here said, G. hath very lewdly demeaned himselfe in his masters businesse, whereby master L. is like to bee much endangered. Praying your daily blessings vnto me, I humbly commend you to the Almighty. From B. this thirtie of May.

**A**CCORDANT vnto this last Letter may any seruant frame himselfe to aduertise his master of his affaires, altering only the names of directions, and the matter, as occasion serueth. Neuerthelesse forsomuch in causes of other accidents beyond the seas, both masters haue occasion to write vnto their seruants or factors, and likewise the seruant or factor to answer them againe, wheresof perchance some examples in this methode might also be sought for. As neere as my little guesse in those causes will serue me, I will set you downe some directions: Noting by the way that the infinit number of all occurrences are not herein to be satisfied, though to as many as bee needfull examples are intended to be giuen. Onely the learner must consider, that the true and proper intendment hereof, is but for an orderly conuenance of euery action to bee prescribed, whereout one direction picked, must and may well serue for a number in that or the like degree, vpon other occasions to be suted. Neuertheles, that as well in this, as the former booke, we haue omitted no trauell for the ease and better instruction of the studious to giue vnto them, of euery common or needfull matter, as many seuerall directions, as that the leading along of the same herein, may be well indged to be most plentifull. According whereunto, of these two last recited parts, we will now sort you out some particular examples, of the first wheresof, from the master to the seruant, you shall expect hereafter vnder



der the title Mandatorie, and of the second this example ensuing may be a president.

*A Letter from a servant or factor to his master.*

**S**ir, my humble dutie remembred vnto you, and my good Mistress, you may please to vnderstand that I haue laden for your account, in the good ship called the R. of B. according to your remembrance sent vnto me for the same, by master. S. T. seven Buts of Sack, which cost the first pennie seventeene Duckats the But: marked with your accustomed marke in the margin. Moreouer, five Roues of Cochinellie, very excellent good, and of fine colour, which cost after 4. Duckats the Kintall. All which I hope by Gods grace shall safely come vnto your hands, I send you also herein inclosed your bill of lading: I wrote formerly vnto you for certaine commodities out of England by master D. L. who came alongst in the Fleete of L. and is as I vnderstand safely arriued from Lyons againe. Here is at this present small newes worth the writing vnto you, wherefore praying Almighty God for the health and prosperity of you and all yours, I humbly take my leaue. From L. this 20. &c.

*Your faithfull and readie servant  
at command.*

Of Epistles Remuneratorie.  
*Chap. 9.*

**I**n the writing of this last Letter, there was shewed me by the Printer, a booke called the Marchants Auiso, helping, and in mine opinion most fully and amply sufficing to this instruction. And for as much as the conueiance of these letters, be rather matters priuate to Merchants aduenturers, then resting in publike for any other vses, I haue determined herein for that sort, vnder this Narratory or Nunciatory title to lay downe my limits, referring the desirous of further direction, vnto the writer of that booke, whose labour for that purpose, not without his speciall desert, cannot be by me or



any other so such end better furnished as deliuered, his tearmes being most currant to those kind of dealings, and his methode also best answering vnto the true passages thereof. For which in supplement of the residue of the required examples yet vn- fitted to this my Secretorie, I will proceed vnto the next title of these familiar letters, which appeare to be Remuneratorie. This title serueth to a Remuneration or thankesfull acknow- ledgement of benefitts receiued, and to such end is by the exam- ples thereof to be imploied. And in so much as vnto euery one well conditioned, or of good and liberall education, it is a thing pertinent, not to omit the respect of euery benefitt without some thankesfull consideration, it shall behoue that according to the estate or quality of the party, from whom we receiue the same, we do frame our letters of thanks, which to our betters, equals, and inferiours are in sundry sorts to be deliuered, and accor- ding to the dignitie and worthinesse of euery one, excellling or going before vs, are euer to be measured, and with the more or lesse submissiue and humble acknowledgement is alike to be carried. Neuerthelesse, that according to the efficacy of speech in each of them deliuered, the greatnesse and weighty respect of euery good turne, is by the considerate and respectiue regard thereof the more amply to be perceiued.

*An example of an Epistle Remuneratorie, from an infe-  
riour, to one farre his better in reputa-  
tion and calling.*

**T**O recognize (Sir) in multitude of words, how much char- ged I stand vnto your bounteous and euer-courteous regard towards me, were vnto your wisdom I know but friuolous, who better respecteth the inward seruice intended of any one, (wherof I humbly beseech you on my part to stand assured) then an outward behauiour, the validitie whereof may many waies be doubted,

Yet neuerthelesse, in that the thoughts of men are onely in word or action to be deciphered, let it I beseech you stand with your good fauour, that I may by these few lines confesse my selfe bound vnto you. And for the residue, when it shall seeme  
good



good vnto your Worship to command me, I will not haue life or abilitie that shall not be yours, in all that may please you to vse me.

*A Letter Remuneratorie from a Gentlewoman  
of good sort to a Noble man her  
kinsman.*

**M**Y good L. how much I am bound vnto your L. for multitude of fauours, and especially that it pleased you to thinke so well of me, as to write your fauourable Letters in my behalfe, I can by no other waies expresse, then to continue your Ls. most humbly affectionate poore kinswoman, and will for euer acknowledge it as of your great goodnes, beyond any merit of mine owne. And as my bounden duty is, no day shall passe mee that I will not pray to God for your Ls. health and prosperitie, and the redoubling of your daies. Beseeching your L. to excuse this my boldnesse, and to pardon me that in person I cannot doe my humble duty, but by writing, my Ladie making such haste away, as so much time will not be permitted me. I most humbly therefore take my leaue of your L. From S. this eleuenth of Nouember.

*A Letter Remuneratorie from one friend  
to another.*

**G**OOD M.D. my breach of promise in not hauing visited you with deserued requitall, since my departure, may breed suspicion and doubt of ingratifullnes, but I hope, and by hope presume, that of your owne good disposition towards all your acquaintance, you wil yeeld vnto an approued trial before you condemne. For my part, if I should not owe vnto you al honest mind and fidelity, I should much contrary your great curtesie, and deseruedly incur the shame of ingratitude. You know that hauing swaied, as I haue done, out of the limits of a comptroled rule, and displeased so much thereby as my case hath bewraied vnto you, those whom by nature and duty I ought to be awed vnto, it is reason that by a more district obseruance I make a-



mends for the residue. My father it seemeth though not yet by me, hath otherwise vnderstood how much I stand yoked vnto you, and thinketh himselfe for all his sons vnthriftinette somewhat therein to be tied vnto you. His meaning is one of these daies to entreate your paines hitherwards. But how-euer deserts be noted, or care by nature doth bind, assure your selfe whilest life leadeth along this earthly course, I am and will be alwaies most vnfaignedly yours. To whom, and your good bed-fellow, I most heartily and often commend me. From B. this of, &c.

*A Letter Remuneratorie from a Better  
to his Inferiour.*

**T**.F. I haue vnderstood by my seruant B. how much I am beholding vnto you for your paines taken in my behalfe, about such busines as I sent him, for which I not only thanke you for the present, but will remaine your willing friend to requite you in any thing that I may. It was told me you had occasion to trauell this way very shortly, I pray you if you do, let me see you. And looke you faile not to vie me as your good friend, if at any time you fortune to haue need of me. Wherein doubt you not but you shall find my readinesse as great as your forwardnesse hath beene alreadie in my businesse. And so I bid you heartily farewell. From T. this of, &c.

*Your louing friend, &c.*

*Of Epistles Locatorie.*

*Chap. 10.*



**T**hus haue wee deliuered vnto you of euery of these sutes their severall examples, wherein you must note, that if you write to your better a letter Remuneratory, you may not promise vnto him your gratefulnesse with the very word of requitall, but rather by the proffer of service or other affectionate meaning in you, to the answering of such courtesies as haue bene receiued. And next hereunto

*will*



Will we passe vnto the title Locatory. The Letters of this sorte are such as of some pleasant conceited vaine, do proceed from one familiar friend or acquaintance to another, rather of some sporting deuice then of any important matter. The vse is common among pleasant heads, and rather suted forth according to their present vaines, then vpon any prescribed order. Such whereof is at the end of our Epistles Commendatory, and one other vnder the title Consolatory mentioned in the former of these booke, and likewise a third vnder the title Deprecatory, written in this last part of Letters, and alike whereunto was once written by my selfe, and three or foure other of a merry acquaintance, to a Parson being our familiar, and one of good nature and disposition in the Country, wherein each one wrote a line of senerall hand, and as occasion fell out, inserted his sporting deuises, with many odde quips and merriments, wherewith the good Parson thought himselfe greatly wronged, til he knew from whence it came. But insomuch as to an inuention only naturally to be expected, no methode can be well prescribed, I leaue the Epistles of this sort to the discretion of the Writer, as his fantasie serueth to be pursued. And go to the next, which are called Gratulatory. For as the one is a pleasant, merry and sporting vaine, so is this a kind of reioyting, but in a more modest and curteous manner, ouer the good healths, fortunes, or other good parts or preferments of our friends, kindred, or acquaintance, whose examples to their proper purposes are now next to be deliuered.

*An Epistle Gratulatory from one friend to another.*

Sir, I was very sory to vnderstand, by the comon report of our neighbors, of your great sickenes, as of such a one whom our country should misse, and I promise you as much as any poore wel-willer of yours, I grieved thereat, but being certainly again assured of your good recovery, I praise God in my thought for the same, and do reioyce it hath pleased his goodnes to bring you to your former strength. Whereof hauing no better nor more apparent token at this present, then my hearty well wishing, I thought it parcel of an honest purpose to signify the same



vnto you by writing, especially hauing thereunto so good and fit opportunitie, as this bearer, whom entirely I know to loue and regard you. And euen so with my hearty commendations to your selfe, and my good Cosen your wife, I heartily bid you farewell. From B. this of &c.

*A Letter Gratulatorie from a wife to her husband.*

**G**OOD husband, I am glad that you haue at the last remembered your selfe by this bearer, to write vnto me, who haue thought it very long to heare from you. I doe greatly reioyce of the good and prosperous successe of your iourney, & chiefly that you haue endured your travell so well, being in so good plight and strength of bodie, as I vnderstand you are by your Letter. We are much beholding vnto our good friends in the Country, that haue giuen you so great and good entertainment. And I hartily pray you to commend me vnto them. Your businesse here at London goeth well, thanks be to God, and we haue no want of any thing but your presence, which if you would once hasten hitherward, it were a comfort vnto vs all to see you, hauing been as me seemeth very long absent. But master C. and his friends where you are, vseth you so kindly, that I thinke you cannot well tell how to wind your selfe out from your good companie. Yet good husband remember that at the last you must come home, and the sooner the better. I referre all to your good discretion, and so commend me most heartily vnto you. From L. this of, &c.

*A Letter Gratulatorie from one to his kinsman  
serving in London.*

**G**OOD Cosen, I am glad to heare of your good preferment in London, and that, as I heare by your father and mother, you are so well placed there, and with so good a Master. It is no little comfort vnto me to vnderstand, that you do so resolutely, and with so good a mind dispose your selfe to your businesse, which I gladly wish you would continue. You must now remember that your friends with great charge, care, and industrie haue



haue brought you vp, and that their intent and meaning therein was, that in expectation thereof, they should haue ioy and comfort of you in your elder yeeres. For which as you haue now bequeathed your selfe to this place of service, so must you for any feare of hard vsage, bitternesse of speech, or other mislike of taunts or rebukes, make account to endure and continue. It may be, being yet vnacquainted with the customes and vsages of *London*, you doe now at the beginning thinke well of that, which hereafter may turne to a discontentment: but good Consen, so be it you haue no want of things needfull and necessarie, frame your selfe to forbear all other crosse matters whatsoever, and giue you wholly on Gods name, to the benefit of your service. You shall want therein no helpe, furtherance, or encouragement on mine and your friends behalfe, who reioycing in that already to see you so well behaued, doe daily pray to God to prosper and bleesse you. And thus with my hearty commendations I bid you farewell. B. this of, &c.

*Your Vnkle, carefull of your well-doing, T.B.*

Of Epistles Obiurgatorie.

*Chap. II.*

**T**hese three examples may be sufficient to serue to any matter of this title: seeing in either of them is required but an alteration of the cause whereupon we frame our Letter to reioyce vpon: the forme of conueyance is all one. From which we will hence proceed to the next in course, being Obiurgatorie, or a rebuking of the ill vsages, demeanors, or parts of any one. It sauieth somewhat of the Monitorie & Reprehensorie kinds before going, but in a different manner: for that the efficacy of those Epistles doe beare force in matters publike or notorious, and these in vsages priuate and of lesse importance. The order wherof by the examples following may be the better perceived.

*A Letter Obiurgatory from a master to his servant.*

**A**Mong some other causes that lately haue beene aduertized vnto mee from my good and louing friends, it is made knowne



knowne vnto me, that you in my absence, as well towards your Mistresse, whom in my place I haue appointed ouer you, as among others your fellow-seruants, do take much vpon you. You runne and goe at your pleasure, wade into vnseemely courses, and giue your selfe vnto some other matters, neither fitting the trust on you reposed, nor answering vnto my seruice. The news hereof, you must thinke pleaseth me not very wel, neither can I with patience digest, that a companion of your being, to whom by my sole fauour I haue giuen place of direction in my house, should be so imperious ouer my wife, and her due command, in mine absence. Your wide wandring & common haunts at your liking, cannot by all coniecture be vnto mine estate profitable. Wherefore in signification that I am nothing well pleased with these so lauish demeanors, if by the next report I heare not that they are better amended, you are shortly thereupon likely enough to find how ill contenting they be vnto my humours: with which priuate rebuke, if priuately so it may be considered, being at this present resolved to conclude, I attend the redresse of these euills, and so giue my selfe to my further trauels. From B. this of, &c.

*Your master to requite as you deserue.*

### Of Epistles Mandatorie.

#### Chap. 12.

**T**he force of these Epistles, mingled (as I said before) with the other titles in the last chapter declared, may for farther matter or other occasions therein required, draw the plenty of their examples from those Reprehensorie and Comminatorie kindes already specified, this, for any other like direction being thereunto for this place sufficient. And now the last of these familiar titles ensueth, which is called Mandatorie. These Letters haue their titles of such directions, matters in charge, or other instructions, as by writing from one person to another are deliuered, and are the most ordinary in vlage of all other Letters that are amongst vs frequented. The conueyance whereof in these following Examples shall be tendered.



*A Letter mandatorie from a master to his servant-factor,  
being beyond the Seas.*

**M**Y hearty desire of your good successe and wel-fare intended, which I hope God will blesse. I maruell that I haue receiued no Letters from you since the fourth of March last, I hope you doe neuerthelesse continue your good care and trust in mine affaires, whereof I nothing doubt. I wrote by master N. in the good shippe called the P. of London vnto you, which will shortly by Gods grace arriue at B. and is bound for L. vnto my cosen T. R. for all your necessities to giue you aid aswel in counsell as mony: howbeit I hope you haue no great want of either, considering those trusty friends I haue remaining where you are, and your owne allowed diligence, which formerly I haue proued. I doe now send you by a Bill of lading in the good ship called the S. of D. those commodities you last wrote vnto me of, viz. one packe of very fine broad cloathes, and twenty tuns of lead: the broad cloathes stand me, with all charges, in sixteen pound a cloath. I hope you will haue regard to the selling of these commodities to my best aduantage, wherein I pray you do your best endeouour as the market serueth. And for the mony arising thereof, I would haue you to employ on these commodities there, which are here most vendible, whereof I principally wrote vnto you in my last Letters, which I doubt not but by this time you haue receiued. Otherwise I would haue you to conferre with my Cosen T. R. thereabouts. And thus desiring Almighty God to blesse and prosper you, whom I desire you in all your actions and dealings to remember, I bid you heartily farewell. L. this last of May.

*Your master, willing in all things to requite  
your seruices, &c.*



*Another Letter Mandatorie from a Master  
to his servant.*

**A**lbeit I haue many occasions to write vnto you by this bearer, which time will not suffer me to do : Neuerthelesse such as are most needfull I will hereby remember you of. At my departure from N. I gaue order for certaine wares to be sent vnto you from thence by the carier of C. & therof did then write vnto you at large in a Letter, & sent inclosed in that letter a bill of the parcels. Now hauing sithence considered with my selfe of the matter, my desire is that you doe not transport them as I was determined, but let them rest vntil my home comming, for that there is a ship shortly going for B. of M. Alderman H. with whom I am determined to ioyne in the whole freight, and meane by Gods grace therein to passe both those and some other commodities. About Thursday next, there is one T. B. appointed by my cosen L. P. to come vnto you for fifty pound, if he doe come, let him haue the mony, & take his note for the receipt, and this shall be your warrant. I would haue you to look to the waters side if the winde continue Southward, for it now serueth well, & I doubt not but to heare from Lisbon, for gladly would I vnderstand of our shipping, and of such letters as shall be sent I wish you to take notice, and if I returne not before, vse circumspection I pray you to provide for their returne accordingly. The haste of this bearer wil not suffer me to write more, onely looke to my businesse, haue care of the trust in you reposed, and commend me to your mistrisse, tell her I will hasten homeward as fast as I can. And so to God I commit you. R. this of, &c.

*Your louing Master, &c.*

*A Letter Mandatorie from a man to his wife.*

**G**ood wife, considering my hasty departure from you and my children, my hope is that you wil haue that louing and respectiue care towards them and your familie, that appertaineth



taineth. I haue left many things raw by reason of the suddenesse of my iourney, which standeth vpon your good regard to be ordered, as namely, the charge of my seruants, & disposition of some other affaires and businesse. You shall now shew your selfe a carefull and discret wife, if in mine absence, you will a little take vpon you to be in my place. Regard and consider with your selfe, that seruants are negligent and careless, and if the master forget his owne profit, they are as ready as others to share with his gaines. Your painefull attendance to over-look them, shall straine their labors to my vsing, your desire to see into them, shall worke their vsage to my wel-seruing. You must now a little while forget neighborhood, and walking for company, considering the old Prouerb: That when the Cat is away, the Mouse will goe play: If master and dame haue both continued absence, seruants fall a wasting, & doe what they list. You know good wife, I haue now taken a great charge of late vpon me, which with some carefull looking to, may turne to good, let it not be grieuous vnto you, nor thinke it hard, that I thus make you partaker of my charge, as I do of my profit. For we are yokefellowes you know, and the charge is equal betwixt vs to be borne and supported. If as louing mates and companions wee draw forth together, wee doubtlesse shall by Gods blessed goodnes see the fruits of our labours. Our children shall participate with vs of our trauels, and God shall prosper our endeouours. And howbeit good wife, I haue alwayes found you such, as of whose care to my well doing I need haue no doubt, yet if by the importance of my charge I be driven thus much to write vnto you, thinke that in great trust of your modesty, respect of your loue, and zeale to both our goods I haue done the same. And though no mistrust remaine of any one about me: yet doe I put you in mind what youth by too much sufferance and neglect of liberty may be inclined to. This is all I would, & so much I hope as you gladly will yeeld vnto. Commend mee many times to your selfe, and likewise to all our friends. From R. this third of Maie, &c.

*Your assured louing husband, &c.*

*A Let.*



*A Letter Mandatorie from one friend  
to another.*

**M**Y hearty commendations remembred vnto you, good  
master R. These are to certifie you that I haue presumed  
so much on your friendship, as to put ouer certaine causes of  
mine in your name, forsomuch as for many respects I find my  
selfe too far insufficient to deale with the parties. I must there-  
fore desire you to receiue some instructions which I haue here-  
with sent you by this bearer, and therein to vse such needfull  
furtherance as in like cases of friendship you may command at  
my hands. I pray you also that you will take so much more fur-  
ther paines for me, as at conuenient leisure to walke towards S.  
and there to conferre with my brother P. and vpon sight and  
hearing of such matter as by him shall be shewed and set forth  
vnto you, to deale accordingly. Thus with my earnest desire to  
see you here at L. where you shall most heartily find your selfe  
welcome, I take leaue this of, &c.

*Your very louing friend, &c.*

**T**hus haue I led along, as you see, this promised Methode  
by variety of directions and examples, fitting to euery  
purpose, I hope to the pleasing & content of all the indifferent  
Readers: and here as a limit sufficient to that determined la-  
bour, doe I lay downe my rest. If any faults happen, as no  
doubt there will (for what from fault may be free) let the lear-  
ned I beseech them winke at it, the curteous overpasse it, and  
the considerate and well practised in such like trauels fauour  
me in it, seeing my endeavour therein was done for the best. And  
so doe I conclude my Methode.

FINIS.



A  
DECLARATION OF ALL  
SVCH TROPEs AND  
FIGVRES OR SCHEMES AS  
for Excellencie and Ornament in Wri-  
*ting, are especially used in*  
this Methode.

COLLECTED AND EXPLAI-  
ned together, according to their ap-  
plications, vsages, and  
properties.

By ANGEL DAY.

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LONDON,  
Printed by THOMAS SNODHAM.  
1621.





TO THE COURTEOUS  
READER.



**I**n the two books before going (gentle Reader) my mind and purpose was to set forth vnto the learner, how much the phrase of our daily speech by well-ordering and deliuey is graced with figures and other ornaments of Art, and to such end and purpose, haue I in the margent of euery Epistle, directly against the places where they are vsed, quoted them to be seene: I haue now for better supplement of the learners knowledge, determined in this place to make a collection of them all, remembring with my selfe, that vnto such as are vnexperienced in their particular applications, they shall be but of very slender moment in their quotations, without also they may be instructed by example, how, where, and in what termes, words or cariage, they are vsed, and wherein, and by what conueiance their efficacies are explaned. For which cause these brieue instructions following, containing, as in the title before going, a demonstration of their true and seuerall qualities, properties and natures, are to such end deliuered: wherein my purpose is to omit nothing, which in my poore opinion may seeme vnto this deuised Method any waies furthering. And howbeit my selfe in the writing of these collections, doe well consider the want I haue of other perfections, whereby to orni-  
fie the matter hereof, with examples correspondent, yet shall it by such meanes appeare vnto all fauorers of Science, what will and desire I haue to deserue with the best, confessing (as by due prooffe I haue found) no speech to be accounted valuable or of weight, that is not graced with these parts. Thus hauing at large expostulated my true meaning herein, I commit the rest to your curteous censures, & my selfe to your good opinions.

Tours A. D.





## OF FIGVRES, TROPES, and Schemes.



Figure is a certaine meane whereby from a simple and ordinary kind of speaking, we grow into a more cunning and excellent delivery.

A Figure is diuided into *Trope* and *Scheme*.

**A** Trope is as much to say, as a variation of a word or sentence from the proper and apt signification, vnto another neere vnto the same, sometimes for pleasure, and otherwhile for ornament sake, and there are tropes of words, and tropes of sentences.

A Scheme is a certaine new kinde of forme of writing and speaking, and for the excellency thereof is called the ornament, light and colours of Rhetoricall speech.

Betweene a Trope and a Scheme the difference is, that the Trope changeth the signification, as in these words Generation of Vipers, meaning thereby homicides of their owne issue or antecessours, as the Viper deuoureth her owne broode. The Scheme hath no change of signification, but retaineth the expresse meaning, as, Can so great anger be in heavenly mindes? written of *Iuno* in the *Aeneidos* of *Virgill*, whereas anger is indeed onely a humane passion, yet without alteration is there allotted vnto the heavenly Gods. And of some there is helde in them small difference, insomuch as oftentimes they runne into one anothers meaning.

The Tropes of words are

**M**etaphora, which is, when a word from the proper or right signification is transferred to another neere vnto the meaning,



meaning, as to say: We see well, when we meane, we vnderstand well, or to call them eaters or deuourers of men and houses, who vnder the poore, or extort from them goods or liuings: or to say a homely or rude speaker doth bray, which to doe belongeth to an Asse, or to attribute vnto things the properties they haue not, as if we should say, the ground wanting wet; doth thirst for raine, or fruits in their growth do labour, or come by the statelie length and weighty eare it carrieth, to be proud, or by Emphasis, that by desire men are enflamed, by anger kindled, fallen by error: and lastly, in praise of mans offspring, as to say, the beauty of his flocke, or to call the place of renoune, the well or seat of glory, also to say, the showers of speech, floods of eloquence, only for ornament in writing, without any other proper affinity, attribution or likelihood.

*Synecdoche*, when by one particular we vnderstand a number, as to say, the brave English was conquerour, as much to say as, Englishmen were victours, or when by a part we vnderstand the whole, as to say, a blade for a sword, a hall for a house, or when by one thing we vnderstand another, as to say, the highest fall, for the deepest fall, the toppe, for the botome, Nephtunes reigne, for the Sea: or when we put the matter wherof a thing is made, for the thing it selfe: as to say, the lofty Pine did scowre the Seas, for the shippe made of the Pine tree, or thus: With flashing Iron furious on his foes, he rusht amaine, &c. for with flashing sword: Likewise he put spurres to his horse, for he rapne his horse. They haue liued, that is, they are dead, they flourish, for they are rich, braue or happy.

*Metonymia*, or *transnominatio*, the putting of one name for another, as the inuenter, for the thing inuented: so do we call cozne by the name of Ceres, we put Bacchus for wine, Venus for lust, Vulcane for fire, Neptune for the sea, Mars for warre: likewise the continent, for that which is contained, as if we should say, acceptable to the heavens, meaning to him that dwelleth in the heavens, a happy soyle, meaning happy people in the soyle, he drunke vp the whole cup before him, for the wine in the cup be-  
 fore him. In like manner when the cause efficient is vnderstood by the effect, as when we say, Pale death, sorowfull dread, headlong rage, carelesse wine, ynshamefast night: wherein is shewed,  
 that



that dread causeth sorrow, death palenesse, wine carelesnesse, and so of the rest. Further, when by her that holds the Scepter, we signifie the Queenes Maiessty, and likewise by mentioning the Sword, Magistracy.

*Antonomasia*, where to the person of any one, we giue an other name, then his owne proper, as in stead of Christ, to say the Holy one of God, or The worlds Sauour. Or of the Queenes Maiessty, to say The Virgin Queene, The Royall Maide, with other like appropriations fitting so great an excellency.

*Onomatopœia*, where to a thing not hauing a proper terme, we saue or deuise a name, as, the murmure of the waters, the roring of the canon, clashing of armour, & such like: where neither murmur, roring, nor clashing is by nature to these belonging.

*Cataphresis*, where we accommodate a name to a thing that is not proper, as to say, lend me your hand, or your aide, which terme of lending is more proper to money, or things that are borrowed, and to say mens powers are short, or their counsels long, when in neither of both there is any such measure.

*Metalepsis*, or *Transumptio*, when by a certaine number of degrees we goe beyond that we intend in troth, and haue meaning to speake of, as to say, Accursed soyle that bred my cause of woe, when we might as well cry out on the parties selfe that hath done the woe, and not to go so farre off as to the soile that bred him, or as Penelope bewailing her husbands ouer-long absence from her, exclaimed in her Epistle to Vlysses, on Paris that had raped Helena, wishing that he and all his fleet had perished, ere the rape had bene committed, intending that by the rape, the Gracians were drawne to the warres, and so the siege for ten yeares space continued, and ten yeares after that, her husband forced by many lands and seas to haue wandered. Of the originall cause whereof her iust complaint was deriued.

Tropes of sentences, are

*Alegoria*, a kinde of inuerting or change of sence, as when we shew one thing in words, and signifie another in meaning: a Trope most vsual among vs, even in our common speaking, as when we say, Bow the With while it is green, meaning to correct childzen whilest they be young: or, There is no fire without smoake: meaning that there is no ill conceipt with-



## Tropes, Figures, and Schemes.

out'occasion: or, I smell a Rat, that is, I know your meaning, for other applications you haue the same diuersly quoted in our Epistles to be seene in their margents.

*Anigma*, a darke sentence, or as we ordinarily say, a riddle rather vled in high & deep mysteries, other wise conueyed some time in pleasant fancies, then accustomed in other writings.

*Paræmia*, called amongst vs an *Adage*, or common saying, as thus: Who so toucheth pitch shal be defiled therewith: It early pricketh that wil be a thorne: many hands make light work, &c.

*Ironia*, a scoffe or flout, as when we say: Alas good man, or to one that hath set debate or contention, You haue spun a faire threed: or to him that hath made a long speech to no purpose, You haue brought forth a mighty mole-hill: or to a lewd person: You are an honest man.

*Sarcasmus*, a bitter bob as we say, or enuious derision, as of one arraigned for felony, to twist him, That he had like to haue knockt his head against the gallows: or of one suffering for treason to say, That it made him hop headlesse.

*Afterismus*, a smothe, as we call it, as when one tells a thing repugnant to the present matter or company, to say, I had as lieue he told me it snow, when neither the time of the yeare, nor present weather admitteth it snowe. Or when one misteth of a number, to bid him take a sticke and tell it: or telling a lie, to bid him take the haire from his lips.

*Antaphrasis*, when a word scoznesfully deliuered, is vnderstood by his contrary, as of a dwarfe, to say in iest, What a giant haue wee heere? or of him that telleth a matter ordinary for strange, to say, What a wonder telleth he? or to say: The man hath a sharp wit, when we intend he hath a very blunt capacity: or of a blacke more woman, to say: Will ye see a faire pigeon?

*Charientismus*, as when we scoffe a man in his thzeatning mood to say, O good words, I pray you, or, Kill vs not at the first dash, or, Bite not my nose off I pray you, and such like.

*Hyperbole*, when for the manifestation of a thing, vehement or exceeding, the words of our speech doe goe beyond credite, as to say: It would haue made a stony heart to weepe: he wearied the heauens with his clamour, shee was fairer then Beauty her selfe, more cruell then Nero or Phalaris: worse then the Diuell:



Tropes, Figures, and Schemes.

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Diuell: Whiter then snowe? sighing without ceasing, and infinite such like.

Of Schemes there are two sorts,

that is,

Grammaticall, and Rhetoricall.

Grammaticall are also diuided into two parts,

that is,

Orthographicall, pertaining chiefly to Poetrie,

and

Syntacticall, which are to be applied to our vses.

Schemes Syntacticall, are



*Clipsis*, that is a defect of sence in a word or necessary reason, answerable to the due construction, as when hauing spoken sufficiently of a matter, we close vp the sentence with these words, But this forthat let be, and now to the rest, where after let be, this word (sufficient)

seemeth to be wanting. Likewise, what might be more in the matter? for what might be more done or spoke in the matter. Also to say, you are not to answer or compare with him, for you are not meet, sufficient, or able to answer or compare with him. Or otherwise to say, A man of so rare vertue, so deeply to be overseene, for, is it true that a man of so rare vertue should so deeply be overseene?

*Apopsiopesis*, when by passing to another matter, we stop our speech on a sudden, as it were in an interrupted or discontented mood, as to say, Are these the practices you take in hand? be these your deuices, hath your worthy courage endeuoured so mighty effects? But I will first tame your courses, and for the residue, I will hold you in so bridled a mean that my selfe wil warrant you hence-forth from any such like further proceedings. Or thus, Vngratefull creature, hast thou dealt well with me in thus conspiring my ill that haue euer sought thy good? well, I will say no more, but for thee & thy complices I wil take order wel enough to stay you. Or otherwise by way of a fearefull rehearall thus; what euill was there whereunto we were not subiect? But why dwell I in circumstances? we were the men allotted to that purpose.



**Zengma**, when one or more clauses are concluded under one verb, as to say, His loosenesse overcame all shame: his boldnes feare: his madnesse, reason: where all these clauses are concluded under this one verbe, Overcame. Or thus, What auaileth it to shrine so much this vaine beuty, which either by long sickness, extremity of old age, infinit sorrowes and cares, or a thousand mis-haps besides, is every day in danger or subiect to be vterly crased? In which all the clauses before going are concluded in this one verbe is in danger, &c.

**Syllepsis**, when one verbe supplieth two clauses, one person, two comes, or one word serueth to many senses, as thus, Heo runnes for pleasure, I for feare: where this verbe run, serueth to both purposes: also thus, But scorning so to be reprov'd, and with a manly resolution by one stroke given, hee acquitted his shame, his credit, and his person, where this one word acquite serueth to all clauses afore-going and following.

**Prolepsis**, where something generally first spoken, is afterwards drawne into parts, as thus, Let vs take vpon vs one selfe charge, I to direct abroad, you to order at home. Or otherwise, Men diuersly do erre, some by an ignorant simplicity, others by a most peruerse follic.

**Pleonasmus**, where with words seeming superfluous, we doe increase our reasons, as thus, With these eares I heard him speake it. Or, with mine eies I beheld him sorrowing, where we well know, that without eares or eies, we cannot well heare, or see, yet carrieth this kind of speech, a vehemency inforcing the matter so plainly or thoroughly to be heard or seene.

**Macrologia**, where a clause is finally added to the matter going before, in seeming more then needed, as, Men of so high and excellling verrue, let them ever liue, and neuer die, here neuer die, seemeth superfluous, & yet notable well adozneth the sentence.

**Anastrophe**, a preposterous inuersion of words, besides their common course, as when we say, for faults, no man liueth without, when order requireth we should say, No man liueth without faults. Long when he had confusedly thus liued, for, when he had long time thus confusedly liued.

**Hysteronproteron**, where that which ought to be in the first place is put in the second, as thus, After he had given saile to the



the wind, and taken the Seas, for after he had taken the seas, and given saile to the winde. Also, That which of all others is most sacred and permanent, honoured, and ever-shining vertue, chuse vnto your selues: for chuse vnto your selues honozed and ever-shining vertue, which of all others is most sacred and permanent: or as commonly we say in our English speech, Pull off my bootes and spurres.

*Imesis* or *Diacope*, a diuision of a word compound into two parts, as, What might be soeuer vnto a man pleasing, that had he, for, whatsoever might be, &c. Hither should hee haue come to, when he finished his argument: for hitherto should he haue come, &c.

*Parenthesis*, an intercluding of a sentence in any reason commonly set betwene two halfe circles, as thus, I am content (not in respect you deserue so much at my hands) only for pity sake to hearken vnto you, the knowledge hereof is ordinary, and therefore I need speake the lesse of it.

*Hypallage*, when by change of property in application a thing is deliuered, as to say, Darkesome wandering by the solitarie night, for, wandering solitarily by the darkesome night, or the wicked wound thus given, for, hauing thus wickedly wounded him. The vse hereof in Poetic is most rife.

*Hendiadis*, when one thing of it selfe intire, is diuerfly layd open, as to say, On iron and bit he champt, for, on the iron bit he champt: and part and prey we got, for, part of the prey: also, by surge and sea we past, for, by surging sea we past. This also is rather poetically then otherwise in vse.

*Asyndeton*, when two or three clauses or more distoynd doe follow one another, as to say, His house, his land, his purse, himselfe, his life, were all at his command. Or thus, He scape, hee ran, he rusht and fled away. Or otherwise, thy fame, thy wealth, thy friends, thy kin, and all thou hast lost together.

*Polysyndeton*, when in like sort by many coniunctions sundry words one following the other, are vnited together, as thus, Both sword, and fire, and dearch, three dreadfull scourges of the warre were alwayes attendant vpon him. Or thus, with faith and troth and plighted heart, and loue he made him here, &c.

*Himer*, where a continuance of speech is vsed, vntill the end



of the clause, as, God in the beginning made heauen, earth, sea, firmament, sunne, moone, starres, and all things in them contained: where you see all these words, heauen, earth, &c. haue all one continuance vntill the last end of the sentence.

*Epitheton*, when for ornament sake we adde vnto a word, or for mislike doe attribute somewhat vnto the same, as when for ornament we say, Sweet beaurty, precious loue, friendly fortune. Or contrariwise in mislike, vnbridled lust, filthy gaine, wicked guile, deceitfull fauour, fond fancie, &c.

*Periphrasis*, when by circumloquution any thing is expressed, as when we say, The Prince of Peripateticks, for Aristotle, the subuerter of Carthage and Numantia, for Scipio. A man studious of wisdom, for a philosopher: A man diuersly enriched, for one that is wealthy, &c.

*Liptore*, when by the lesse that is spoken, the more may be vnderstood, as thus: What anayleth it that thou dost not despise me, which is by the contrary, that thou louest me, the delivery thereof is singular by the negative, for that giueth grace to the Figure, as, it discontenteth me not to heare of you, but it grieueth me to heare ill of you. Wee are not so ignorant of things, but we can perceiue somewhat. That is in the one, it pleaseth me well to heare of you, and in the other, wee haue skill to discern of things and thereby can perceiue somewhat.

*Paradiastole*, when with a mild interpretation or speech we colour others or our owne faults, as when we call a subtil person, wise: a bold fellow, couragious: a prodigall man, liberall: a man furious or rash, valiant: a parasite, a companion: him that is proud, magnanimous, and such like.

*Meiosis*, a manner of disabling, as when we say, Alas sir, it is not in my power to doe it: or otherwise, little God wot could man doe in such a case.

Schemes Rhetoricall, are

**A** *Naphora*, or Repetio, where by rehearsal of one word we make sundry beginnings, as to say, Learning bringeth to knowledge, learning maketh wise, learning enableth to vertue, learning is the ornament of the mind, finally, learning is the onely substantiall prop and guide of mans life, without which nothing in a manner can be pleasant, nothing saoury, nothing of



of value, &c. **Q** thus, hauing committed so great euils, couldest thou yet dare to come in open shew of the world, couldest thou dare to shew thy selfe in the face of men, couldest thou dare to be seene of any one, that hast thus generally deserued to be hated of all? **Q** otherwise thus. When death commeth to challenge his due, what then shall auail beauty, what youth, what riches, what strength? where then shall become thy lands, where thy reuenues, where thy possessions? who shall argue thy cause, who stand for thee, who pleade for thee?

*Epanalepsis*, when with one selfe word, we doe both beginne and finish a sentence, the vse hereof is merely appropriate to Poetrie, Much asked he of Priams fate, of Hector very much.

*Epizeuxis*, or a redoubling of a word, by vehemencie to expresse a thing, as thus, Thou, thou art he on whom I liue to be reuenged. Hee, hee it was that wrought all my care. Thus, thus it behoueth men of vertue and courage to doe.

*Anadiplosis*, when the last word of a comma or member of a sentence, is the beginner of another that followeth, as, heauens witnesse my fall, my fall more grievous then may be well supported by common sorrow: or thus, Fie too much vngrateful, vngratefull to me of all others, that so much at thy hands haue deserued.

*Antistrophe*, where many members are begunne to end with one and the same word, as, we haue our felicitie of vertue, our renoune of vertue, or hope and expectation of vertue. **Q** thus, men from their errors are reclaimerd by loue, reclaimerd by hope, reclaimerd by feare.

*Symploce*, where sundry members haue one selfe beginning and ending, as thus, If we shall debate of the times present, what is I pray you the cause of all these euils? money: what hath bin the decay of our estimate? money: what the ruine of our soules? money: what the torment of our conscience? money: what the meane of all ambitious aspirings, treacheries, and villanies? money: In fine, this cursed and wretched title of game is it that bewitcheth all ages and seasons, and that onely by a seruile regard and account giuen vnto money: **Q** otherwise thus in contempt. What silly soule wast thou when I beganne first to like thee? nothing. What when I tooke thee? nothing. What before



fore I cherished and regarded thee? nothing. And now that by me thou hast bin made something, thou esteemst me as nothing.

*Ploche*, when by an *Emphasis*, a word is either in praise or disgrace reiterated or repeated, as thus, Though Scipio were neuer so much terrified with the Carthaginians in Spaine, with the Numidians in Affricke, with aduersaries abroad, and with priuy enemies at home, yet ceased he not to be Scipio still, that is, *sui similis*, like vnto himselfe still.

*Polypeton* or *Traductio*, when one word is often repeated by varietie of cases, as thus, Who hath in his life nothing so much pleasing as the very life it selfe which hee enioyeth, it is impossible that his life with vertue should any wayes be adorned: or by translating of one word into diuers formes, as thus, What manhood call you this, so vnmanly to deale in those actions, that especially appertaineth to a man? Here is this word manhood translated into vnmanly and to man.

*Membrum* or *Parison*, when one or more members do follow in equall sentences, as thus, See now by one fault how many mischiefs thou hast heaped to thy selfe, thou hast consumed thy patrimony, grieved thy parents, estranged thy friends, defamed thy stocke, vndone thy kindred, & heaped mischiefe a thousand fold to thy selfe more then can be auoyded: or thus with copulation: neither hast thou herein dealt discretely for thy selfe, nor respected thy friends, nor regarded thy being, nor studied of the euil, nor cared for the good that might happen, leauing al at random, thou hast done what in thee lies to work all our vndoing.

*Omoioteton* or *similiter cadens*, when words and sentences in one sort do finish together, as thus, Weeping, wayling, and her hands wringing, she moued all men to pittie her. Or thus, Thou liuest maliciously, speakest hatefully, and vtest thy selfe cruelly. Or thus, We find it much better of wise men to be rebuked, then by filthy flattery to be fondly deceived.

*Prosonomafia*, a pleasant kind of collusion in words, in significations diuers, onely by changing, detracting, or adding a letter or syllable in a word, as to say, No doubt hee is a soole wise man, so2, a full wise man, so2, a Doctor, a Doter, or otherwise, Thou art no bewrayer but a betrayer of mens counsels. Of one religious, thou art become prodigious.

*Antanaclassis*,



*Antanaclassis*, when we produce a word in a contrary signification to that it commonly portendeth, as to say, For my kindnesse, you haue vsed me kindly, meaning indeed you haue vsed me very badly; And, I can be contented to pray with you, though you prey not vpon mee. Where this word kindly is applyed to the worse part, which of it selfe carrieth as we see a farre other meaning, and likewise pray in one sense being to intreate, is in another sense intended here, to spoile. And as another said to a rude fellow, You are too course to keepe course in our company, here is course for rudenesse, and course in another sense for good order.

*Erotema* or *Interrogatio*, when by interrogation we lift out any thing, sometimes by demand, as to say, But you sir, now from whence I pray you, deriue you your fancy? by asseueration, as to say, Haue you not in this action behaued your selfe excellent well? By commiseration, as to say, Alas! what ground may hold me, what land or shore may possesse me, circumuented as I am with so many euils? by vrging, as thus, What hast thou to intermeddle in to bad a company? How long shall wee be thus abused with so fained treachery? Art thou not ashamed, seeing thy purposes thus reuealed? Perceiuest thou not thy drifts to be all discovered? By indignation, as to say, Shall I yet couer thy villanies, being at thy hands thus hatefully misused? Or thus, Wicked and peruerse kind of people, how long will you thus hatefully deale with your fauourers? By admiration, as to say, Good Lord, who would haue thought so much loosenesse in so chaste a countenance! But what is it that this blinde and sottish loue draweth not a man headlong into! And lastly, by doubting, as thus, What shall I say, or, what further speeches may I vse to withdraw you from these euils? Or otherwise, Whither shall I turne mee to speake vnto you, or what words may I vse whereby to withdraw you from these vanities?

*Antihypophora* or *Subiectio*, when to a question asked by vs, we answer of our selues in our own reasonings, the maner whereof is accomplished three kind of wayes, as first, when we object vnto our selues that which to others might be objected, and answer it againe: secondly, when we doe (as it were) vрге those we speake vnto to answer vs, and so answering, doe confute their



their sayings. 3. ~~With~~ in a deliberative sort we propound diuers things, and refute them all one after another. Example of the first may be this. Is this a manner of discipline? Do men in such sort deliuer their instructions? Had they for this cause the authority of tutors to them giuen, that in vanities and misliked pleasures, they who are committed vnto their charge, should consume their youth vnder them? Belceue me I am of a farre other opinion, neither doe I thinke that the reasonable time of yong men, being now fittest of al others for any vertuous impression, should thus cautelously be deluded of that, whereunto both their parents and birth do commend them. *Of the second, this:* Now after all these proofes of the happy coming and acknowledgement of our true & only Messias: Let me speake vnto you againe, ye Iewes, enemies and maligners of our sole and onely God and Sauour Christ Iesus, with what reasons strengthened do you persist in your madnes? Stand ye vpon the oracles of Prophets? We haue made plain vnto you that they are wholly for vs. Looke ye after *Moses*? It was only of our Christ and none other that he hath written. Waite ye on Types and Figures? They all in one do agree to be in him fulfilled. Prefer you vnto vs miracles? who could desire more then by him was shewed? Bring you against vs a number of consents? Alas only you bring the smallest number, and lurking as it were in a corner, are the gainsaiers of truth it selfe, sith the whole world round about you doth witness for vs. Doth the hope of any euent yet a litle detain you? Behold your temple long since subuerted: your sacrifices quenched, your city rased, your people runagate & disperfed, nor any hope at all left vnto you to be relieued but by the clemency of the Christians. *Of the thirde, this:* Tell me I pray, what, or wherein is it that a worldly man hath such meane to glory in? wherein should hee be proud, or for what cause should he thus puffe vp himselfe in vanity? Is it for his riches? they neuer make a man either happy or blessed, so farre off are they many times from any such euent, as often wee doe see that they are the very cause of their owne destructions, they sundry wayes are meanes to inconueniences, and in our owne sight forsake their masters in their life times, but seldome follow them, for ought we see, to their graues. Is it for children? The keeping of them is then of riches



riches farre more certayne. Is it in respect of a wife, family, and other such like commodities? they are vexations, cares, and griefes, nothing in them stable, nor such as may induce a man to any hoped tranquillity, &c. There is also of this sort another example, by an immediate answers to euery question, as thus: Wherefore then is the Law? for transgressors. Wherefore reward? for well doers. *Q* thus: Where is now their pride? vanished. Where are their boasts? deluded. Came they to ayde vs? no, rather to suppress vs. Came they to comfort vs? no, but to kill vs.

*Antenagoge*, when hauing spoken as it were in the dispraise or mislike of a thing, we goe about to helpe the same againe with a new colour to the matter: as to say, It is a thing difficult to attayne learning, but yet very commodious. It is tedious to trauell for sundry knowledges, but vnto our liues it is a thing most necessary.

*Ephonestis*, or *Exclamio*, which hath signification of griefe or indignation of a thing, as of griefe thus: O cruell and lamentable time wherein we liue, subiect as we are to so many miseries! *Q* indignation thus: O incredible boldnesse, or rather impudency of a shamelesse creature: not fit to be suffered. *Q* ther is this manner of speaking alwayes framed by the Interjection O, but rather otherwise, as thus: Vnhappy man, made vnhappy by so great a misfortune, what vnkind destiny droue him to so imminent a perill? how miserable and vncertayne is the state and condition of man, subiect to so many and huge calamities? *Q* otherwise: What kinde of people are you to rage in so vile a madnesse? was euer seene a multitude so fierce, a company so carelesse, an assembly so desperate? what inconsiderate dealing doe you vse? I shame to see you, and grieve to behold you, &c.

*Insultatio*, when inturionfly, or by a contumelious reproach we insult vpon a mans doings, as thus: Trudge on with thy mischiefes, proceed in these thy insatiable cruelties, and he that hath power ouer all, will one day (I hope) correct thee. *Q* otherwise, Pursue I pray you your glorious enterprise, you haue, no doubt, very weightily begunne, and we cannot but expect therefore a notable issue.



*Aporia*, or *Dubitatio*, when we make stay or doubt how to terme a thing, or which way to waie in a matter, as thus: What should I say, was it anger or an inueterate malice that led him to his mischief? Shall I call him cunning as cautelous, that procured, and so well could shifte himselfe of it? Or otherwise, thus: May he be said to be beloued, or rather fortunate or blessed to haue escaped such danger? Is it to be termed clemency, or rather piety to vse one so miserable with great courtesie? Or thus: I am not well perswaded what course to take in these causes, shall I begin where others haue left? or of my selfe shall I renew againe vnto you what you haue so often heard? &c.

*Paradoxon*, affined vnto that before, but with a kind of maruelling or wondering thereunto added, as thus: Could it possibly be thought that learning and place of good education might euer haue produced such monstrous effects? Or otherwise: I haue great maruel that men so generous, should so quickly be diuerted from their honest purposes. Or thus: I would neuer haue beleueed that such graue and considerate counsellors should so easily haue beene subuerted.

*Epitropis*, when by proposing a cause, we reason what would be done therein, as thus: In times so troublesome and seasons so tempestuous, giue now your aduice what is fit to be done. If the case were your owne, what would you do, what would you say therein? tell me I pray you, you that conuerse in these and such like actions; I herein appeale vnto your wisedomes, your owne consciences; shew me but your minds herein. And this figure is vsed in reasoning, when as to conclude a matter, and seeming loath to trouble the Auditozie any further in the same, we pretend to reserue a great part thereof, which we would referre to their iudgements.

*Parresia*, or liberty to speake, when by winning of curtesie to our speech we seeke to auoide any offence thereof, as thus: Pardon if I be tedious, the circumstance of the cause requireth it. If my speech seeme vehement, the matter occasioning the same is vrgent. If what I write seeme offensive vnto you, you haue to mislike the ill disposition of such as inforce it, and not with me to be agriued.

*Apostrophe*, or *Auersio*, when we turne our speeches from one person



person, or thing, to another, as if one having spoken much of the vanity of the world should thereupon turne and say vnto the world, O world, how sweet and pleasant are the shewes of those things which thou producest: but in taste, how full of too much bitterness? Or in speaking of the certainty of death, and the little respect thereof had, to turne a mans speech to death it selfe and say, O death, how bitter is thy remembrance to a man having peace and plenty in his riches? &c.

*Prosopopœia*, when to things without life we frame an action, speech or person, fitting a man, as if we should say of verue, as of a living person, that her wayes were sweete, and replenished with all manner of delight; that she putteth her selfe forth to the worthiest to be receiued, and to the most honored to be embraced. Or saue the ghosts from out their graues to prescribe good examples, or to rebuke the vices of men. Or our Country to accuse vs of our negligent regard vnto it, in these or such like speeches: Vnkind people and Citizens, whom I haue ingendred in my bowels, nourished with my paps, fostered with my delights, why do you thus vngratefully not onely abstaine to tender me, but giue me an open prey to my foes to suppress me: yea, which is most lothsome of all others, become proper murderers and paracides of your owne parentage and family, cruell destroyers of your owne patrimony, and wretched renders and tearers of your mothers bowels, without all regard or pittie?

*Synonymia*, when we bring forth many words together of one signification, or sounding all to one purpose, as to say, thou hast spoyled thy Countrey, destroyed thy City, and turned the Common wealth topsie-turue: all which do soe but to one purpose, for the expressing the hatefulnesse of the injury: or otherwise to say, What head hadst thou to devise such a thing, where was thy wit when thou wentst about it, what became of thy minde in purposing the same, whether was thy discretion caried in the prosecution? Here is head, wit, mind and discretion, all soe to one thing. Also, what desiredst thou, what soughtst thou, what couldest thou wish or expect in the action? Here is desired, sought, wish and expect, being all to one meaning.

*Auxesis*, or *Incrementum*, where by degrees we not onely rise to the summe of every thing, but also sometimes go beyond, as to



to say, He first set vpon him with reprochfull words, after assailed him with his weapons, then wounded him, and lastly did most miserably murder him. Here by degrees is passed to the last exigent. Now to the second: It is euill to reproch, wicked to slander, villanous vnwarily to strike, detestable to murder. What shall I say to betray a man to all these? Here is now *ultra summum*, beyond all that was spoken to the vttermost. The excellencie of this Figure is so much the more, by how much euery degree is still enforced one aboue another, and goeth beyond in comparison, as to say: gold, riches, honour, estate, treasure, kingdomes, life, and all he held of no moment. Another kind of recitall pertaineth also to this Figure, both in repetition, but for vehemencie wonderfull, as to say: Thou hast conspired the death of thy Prince, and in her the subuersion of a whole kingdome, what should I say thou hast conspired the death of thy Prince? As who would enforce that no one thing then that could be greater. Finally, for enforcement of a thing, to say in reprehension of follies. If thou hadst done or spoken this in a priuate audience, among men of the ruder and meaner sort, among such as are lesse capable of skill then a great many others, thy fault could not haue beene hid: but to doe it before thy betters, in the presence of such as are adiudged both honorable, and wise, in the hearing of those of great account of such as haue power to checke, and authority to compell thee, it was too too pieuish.

*Sinathrismas*, a heaping of words diuersly signifying together, as to say, Hee was a man wholly malicious, exceedingly proud, vtterly arrogant, altogether subtil, by nature cruell, and in speeches contentious: Or otherwise thus: What should I tell thee further of his parts, how wise, how sober, how honest, how courteous, how friendly, how choicely he liued.

*Brachiologa*, when in single words without any coupling together, we proceed in a broken kind of deliuerie, and yet hasten forward as in the other, as to say: Loue, hate, ielousie, frensie, fury, drew him from pittie.

*Antithesis*, or Contentio, when we amplifie by contraries, as to say, Being in my power to vse as I listed, I cared for thee, and did not destroy thee. Thou wast chary vnto me, when no man regarded



regarded thee, & when my selfe also might haue despised thee. **Or** otherwise, If you do that is good, you haue the reward of praise, if you prosecute badnesse, your merit is euill. **Or** thus, To thy enemies and those that maligne thee, thou art placable: to thy friends, inexorable. In soole matters thou art hot: in the hottest causes, cold: Art thou called? Thou art gone. Thy absence required, we cannot be rid of thee.

*Epanodis*, carrying a reference to the matter preceding, much like to the figure *Prolepsis*, but that the figure *Prolepsis* hath relation onely to the matter, this to the matter and tearmes therein vsed, the difference whereof you may see in some of my Epistles, as the same is quoted in the margin where the figure is vsed.

*Comparatio*, which taketh his increase of smaller matters, which if they may seeme great in all opinions, then that which we seeke to amplifie must of necessity seeme greater, sometimes also by diminution of things great, to make the residue the greater, example of the first may be that saying of Cicero of Catiline, in these words, did the famous Scipio for a little ill government of the Common-weale, cause Tiberius Gracchus privately to be made away: and shall we preferre Catiline that goeth about to fill the whole world with his slaughters? Here is Catiline compared to Gracchus, the state of a common-wealth to the whole world, a small sliding to an insufferable wasting, and a private man to the whole Senate. **Or** otherwise thus: Tell me I pray thee, if one had given thee but a small summe of money to comfort thy need withall, were it not humanitie to thanke him? If he had given thee possessions to liue vpon, were it not honestie to requite him? If of a slaue hee made thee rich, shouldst thou not be bounden vnto him? How much more then to him that hath not alonely done all these, but farre more then these vnto thee, oughtest thou in the very bonds of nature and courtesie to be both thankfull and louing? Example of the second sort, for diminution, might be this: what is it that you propose vnto me these small matters of vnkindnes, as that the man is ingratefull, that he hath no good remembrance of courtesies, that there is in him not so much as an acknowledgement, which is a thing farre from requital, these I must confesse are iniuries



to some, but vnto me they are trifles, matters of no moment, things not to be reckoned of: what say you to him that betrayeth his friend, seeketh his death that hath sought his life, worketh by all possible meanes his ouerthrow, his destruction and vndoing? And in this exaggregation of vices, so also might there be the like of vertues, as if one should exhort a man to Pietie, after he had set forth all the commodities thereof, as the tranquillitie of mind, peace of conscience, liberty of spirit, the communion of Saints, from a bond-slave of the Diuell to become the childe of God, the comfort of the holy Ghost which the Prophet denyeth may be by man conceiued: he might lastly adde, what things than these in all the world could be greater, what more singular, what more happy, and yet if they be conferred vnto that blessed heritage of immortality, if to the life and ioyes to come, if to that heavenly Ierusalem, which certainly remaineth for all such as are endued with such a spirit: they are toyes and things of no excellency or moment.

*Metanoia*, when by a sudden restraint of speech, we giue grace or mislike to a person, or thing, as to say; worthily atchieued: nay rather honourably attained, a man notable, we may rather say, singular. Ah cruell man! And no man neither, but a beast: Oh rare clemency! or rather, most admirable patience: he is no thiefe, but a rauener: no murderer, but a tyrant.

*Aphorismus*, a Scheme, like vnto the other, but differing by a manner of reprehension, as to say, What Lawes be these, if at least-wise they may be termed Lawes, which beare in them so vile customs, and not rather firebrands of the city, & the plague of the whole common weale? Or otherwise: your counsellors, if such may be called counsellors as draw vnto mischief, are verily vnmeet to such kind of assemblies.

*Diminutio*, when we goe about to extenuate things difficult, to make them lesse in seeming, as to one that would shun learning, for the tediousnesse thereof in study: we might shew, that besides the great necessity thereof in the life of man, we shall in attaining therof, take no other nor more laborious course then others before vs haue done: that the way thereto is very plaine and easie, the labour (if any be) sweet & pleasant. And whereas in all our ordinary exercises of vanity, there redoundeth for  
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the most part, in the end, but meere trauaile and vnprofitable charge: in this the commoditie is as great as the delight, the gaine as ordinary as the practise, wherein the studie is but the least part of mans life, but the pleasure and commodity infinite. And like as in this, so in all other things, conducting to good and laudable exercises, the labour is still diminished, by proposing the worthinesse, pleasure, honour, profit, and so of euills commonly, by mitigation of the fault.

*Climax* or *Gradatio*, when each member in a sentence ariseth from the other afoze going, beginning with that which endeth the former, as to say, His industry bred him vertue: his vertue, praise: his praise, renowne: his renowne, glory: and his glory, enuie. Or thus, What hope haue we of good, if what men list, they may, and what they may they doe, and what they do they dare, and what they dare they prosecute, and what they prosecute, they are neuer ashamed of?

*Antimetabole* or *Commutatio*, when a sentence by change is inuerted to the contrary, as thus, Wee must eate to liue, and not liue to eate: No man for the Sabbath, but the Sabbath for man was ordained. They are happy whose wisdom is answerable to their fortune, and whose fortune answereth their wit.

*Sinaciosis*, when one contrary is attributed to another, or when two diuers things are in one put together, as thus, The prodigall and the couetous doe offend alike, for neither do liue as they ought. Pleasure it selfe is sometimes a labour, and labour also often a pleasure. To a couetous man is wanting as well that he hath, as that he hath not.

*Etiologia*, a Figure like vnto the other before-going, and much resembling to *Orismus*, which defineth a matter by sorting the same into a distinguishment, but this now telleth the cause or reason of that which is before auerred, and is as a confirmation thereunto giuen for the concluding of the same, you may see the examples as the Figure is quoted in my Epistles.

*Paralepsis* or *Oscenatio*, when in seeming to ouer passe, omit, or let slip a thing, we then chiefly speake thereof, as thus, I wil not here rehearse vnto you how slippery and transitory this life is, how much laden with cares, exposed to dangers, and attended with miseries, for we know it & feele it: But I wil come to speak of the perdurable ioyes of the other, &c. Or thus, For my part I



haue no pleasure to lay open other mens errours, it is enough to me, that by themselues they are made apparent, and that the whole world may see them, I omit to report vnto you these and such like ordinary matters, which in comparison of that I will shew you, are but trifles. I tell you not, or I talke not now of times past. It is not the matter wherein I am now occupied. His theft, his rapine, his spoile, and all his whole disorderly course of life in those dayes perpetrated, I now omit, and onely doe come to the times present: his counselling (I had almost sayd concealing) of good when time was, if it be well noted, was it that procured our mischiefs, &c.

*Procatleipsis* or *Praeoccupatio*, when we doe anticipate vnto our selues that we know will be objected, as thus, what do you object vnto me the times passed, those seasons and ours are vterly vnlike? But peradventure you will say that these things are for children fit to be considered, nay rather meetest of old men to be followed. You will happily say vnto me herein, that I am too light of credit: but I can tell you the prooffe is extant, and fit to be beleued.

*Metastasis* or *Transitio*, when in briefe words we passe from one thing to another, as thus, You haue heard by this what you ought to consider, heare now I pray you what you are bound to remember: these things you wil say are pleasant, but therest yet vtold are far more delightfull. This already shewed vnto you seemeth to be tolerable, that which followes is no wayes to be suffered. I haue now told you what was done in priuate, I will next shew you what was handled in publique: these things he did at home, that which followeth was abroad in the field: whilst he was a yong man, he did this I told you, but the vertues of his age were farre more different. You haue vnderstood of manners, I will now speake vnto you of learning: I will not trouble you with many things further, onely this one thing will I rehearse vnto you. But of these enough, we will now go to the rest, I haue something bin carried away with these motions, but wee will now goe to the substance. But why stay we so long in trifles? I will go to the head of the matter: what he promised, I haue deliuered, what he performed you shall vnderstand: I haue thus shewed you how much he was charged vnto me, you shall now heare againe how gently he requited me.



*Paramologia*, where we grant one or more things meete to be marked or alledged, and forthwith doe inferre thereupon sufficient wherby to overthrow it, as thus, I deny not but I have heretofore vsed you in causes secret, in matters weighty & of counsel, that I have found you friendly, faithfull and ready: but what is all that to the purpose, when a thing so important, and matter nearly concerning me, as whereon dependeth the safegard of my whole house & family, I have found you in both negligent and vntrusty? Or otherwise, as thus, Be it, or suppose you have omitted nothing in your owne Person, of a friend to be performed, that you were no partaker with him of those euil counsels, that you abstained to accompany him in the execution of his mischiefes, yet are you not therefore cleared: For it is not sufficient for a man not to do euil of himselfe, but that by too much lenity he become not occasion of anothers mischiefe.

*Dichologia*, when by a colour or mitigation we defend our causes, as to say, I fell, I confesse, but as a yong man, I went astray, but as one willing to be reclaymed: I forsooke my friend indeed, but constrained by the Lawes: I was a companion in their badnesse, but forced by threatning.

*Orismus, definitio, or finitio*, wherein briefly we lay forth the true properties of euery thing, by impugning the contrary, as thus, Men cannot be sayd in vertue to exceed, for in vertue there is euer an excellency, but neuer an exceisse, sith the exceisse is only appropriate vnto vices. This cannot be sayd to be care, but couetousnesse, for care hath onely respect to necessary vses, but in couetousnes there is neuer any suffizance.

*Hypotyposis*, when any thing is described in particular, or made knowne to the view, as thus, Shall I tell you what maner a one you haue preferred vnto me, for his stature, a dwarffe: for his person, a trunke: for his qualities, a dog: for his countenance, a foxe: in behauiour, a swine: in condition, an ape: in sense, an asse: and in vsage, a beast.

*Merismus, or Distributio*, when that as may be generally spoken we distribute for amplification into parts: as if in generallity we said, he hath consumed all his substance in riot: By distribution we might amplifie thus, Whatsoever patrimony he had from his father, what private inrichment by his deceased mother, what large assistance by friends, whereat the world ne-



uer barked, what dowry soever by his wife, which no doubt was very great, all this hath he consumed by a most dissolute and wanton living: money, plate, lands, wealth, possessions and all, are gone to the diuell, his cattell consumed, his household-stuffe, his apparrell spent, and the poore miser at this instant hath not left him a farthing.

*Dialisis*, a seperation of one thing from another, both being absolved by a severall reason, in the nature of a Dilemma, as thus: When I have preached vnto you all I may, if you be well giuen, it auaileth, if gracelesse, you will not be moued. Or thus: What should I further set forth vnto you my goodwill? if you remeber it, I have said enough, if not, my words will not prouoke you.

*Dialogismus*, or *Sermocinatio*, an imaginative speech, agreeing to the quality of the person it is framed of. Whether he be valiant, cruel, young, old, or of what other condition, as if we should say of the times present: were the ancient Apostles and old Fathers of religion now living, which with great innocency of life, and true piety, shined in their seasons, and should but behold the most corrupt and abominable estate of our times, subiect as they be to all kind of evils, would they not, thinke you, straight proclaim against vs the vniust name of Christians, and challenge vs for the great want wee haue of the true profession thereof? would they not rather cry out of vs, that deluding our selues only with a vaine title or name of Christians, we doe not so much as seeke in the meane time to follow any part thereof?

*Epiphonema*, or conclusion to a matter befoze shewed, as thus: of so wonderfull force was his wisdom, which was able to compass that in short time which a number haue diuersly sought for, & could neuer hitherto obtaine. Or thus: Such is the force of Nature, which seldome we do see is euer changed by any colors. Much haue they forsaken that haue cast all from themselves. It is commonly the conclusion or making vp of a discourse or sentence by some pithy manner of speaking. As if a man should inueigh against drunkennes, he might thus conclude, he now that thinketh it parcell of humanity, by thrusting on of many cups to driue his friend into drunkennes, let him also thinke it kindness, by a venemous confection giuen, to driue him into madness.

*Expositio*, or *Enumeratio*, when many reasons of auerment being numbrzed together, we make a confutation of them, each one



one in particular, as thus: The goods in question being alledged to be mine, it is requisite you prooue, either that you had them by chance, that you haue long held or enioyed them, that you bought them with your money, or otherwise, that by some gift you came to them, or lastly, in succession that you haue obtained them. That you had them by chance it cannot be, for they were not lost from my keeping. Long haue you not held them, for they were alwayes, till this, in mine owne possession. It is plaine you neuer bought them, for you payd me no mony for them. By gift you could not haue them, for the right was in me to giue them. The succession must be voyd, for my selfe am yet liuing. It remaineth then, if you keep them, that liuing you do cast me out of mine owne possession. This chiefly appertaineth to the Iudiciall Epistles in the State Coniecturall.

*Commeratio*, when matters diuersly enlarged, are yet stayed vpon, and lastly, brought into one short conclusion, whereby the reasons are made moze weighty, and of the greater efficacy, as thus: What will you make of this man, whom yec seeke in this maner to set free, you see he is a man prodigall of his own fame, & a lier in wait for others credits, one full of guile, intemperate, railing, proud & ambitious, to his parents most wicked, ingratefull to his friends, hated of his owne kinsmen, stubborne to his superiors, insolent with his equalls, to his inferiors cruell, and finally, to all persons whatsoever a creature most intolerable.

*Sententia*, A recitall of some stane matter by way of a notable saying or sentence, either by common custome admitted, or by some authoz deliuered, examples whereof are plentifully to be seene in my Epistles.

*Exuscatio*, A prouocation or stirring vp of others to the praise or mislike of a thing, as thus: What one is he of so slender or contemptible a spirit among vs, or who of all our Nation would be counted so enious, as vpon so great and large a desert had by a man so worthy, would not willingly render vnto him all honour and due commendation? Likewise of the contrary for dispraise: Doth it not abhorre you to heare and vnderstand of a rabble of so great and vnaccustomed lewdnesse, a man euery way so vile, to go thus freely vnpunished? Surely I do thinke no honest minde but would be of this opinion, that of all creatures liuing he were most worthy to be extirped.



*Oniosis*, the Figure of resemblance or similitude, whereby we resemble one thing to another, as thus, Like as they greatly doe offend, who going to a publike wel, whence all a whole city hath their water, do infect the same with a most deadly poyson: euen so do they most wickedly merit of the common weale, who deprauing the minde of a Prince, doe lade and frequent the same with most mischieuous counsels. *Or thus*, Is it seene that men at the blast or byting of a Viper, do shrink, and forthwith doe run for a medicine: how much more ought they then, for the auoyding of a most horrible shame, the infamous sting whereof is farre worse then all other poysons, to runne to a remedy?

*Icon*, An image or artificiall description of that we meane to deliuer, as if in setting forth our most gracious Soueraigne, we should say, that goddesse-like adorned with high aspects, or stately grace and maiesty diuine, in chariot deckt with princely ornaments she issued forth, &c. *Or thus*, laying out the dreadfulness of warre, fierce and vtamed warre with eyes sparkling as the flaming fire, whose face carryed in it selfe a terrour to the lookers on, and his countenance was as it were a present death: his gesture was as the furious assault of a Lion, and his mouth as a deuouring pit to swallow the bloud of multitudes. Armed he was with fire, with famine, and with sword, crying reuengement on the world, and persecuting all nations with a ceaselesse dread.

*Paradigma*, a manner of exhorting or withdrawing by example, as to say, the Elephants engender not, but in places most remote, and any that by chance do see them in that time, they kill: how much more then behoueth that betweene those of reason, a shamefastnesse be included in executing that action? *Or thus*, the nature of the Dolphin is not to suffer the young one of her kinde to straggle vndefenced, such care haue they of their frie: how much more befeeming is it, that our procreation which are men, should not be suffered to runne at randon without eyther guide or controlement?

*Paronasis*, or *Digressio*, a speech beside the matter in present spoken on, as to say, But here let me remember vnto you something of the deserts and eternized memory of your worthy and most vertuous Parents. *Or thus*, giue me leaue a little to digresse from this purpose, to the end that by laying out of something yet vnspoken of, I may the better wade into the rest.

F. I. N. I. S.



## Of the parts, place and Office of a Secretorie.



Considering how many worthy & excellent men, not only in our present age, but in many yeeres before vs haue liued, none of all which (though questionlesse furnished with very great ability) haue to my certaine knowledge, euer written ought in our English tongue, touching this title: It may seeme questionable, how I the most dis-furnished of many others, and subiect thereby to the insight and correction of all others, durst take vpon me to discourse thereupon, weighing with my selfe the subiect I take hand, to be of speciall quality, and to none so much fitting as to those that be greatest learned, best advised, discreetest gouerned, and worthiest ruled, to treat vpon. Nor do my selfe by such presumption of mine, deeme the same to be of lesse moment then it is: howbeit as one tied by a former promise, in that my first edition of this present Methode of Epistles, haue now taken vpon me (as you see) to write thereupon.

Trath it is, that as I am none of those that may vaunt my selfe of any sature sufficient to so speciall an end and purpose, yet haue I not been in some time of the yeares I haue spent, altogether excluded from my sense, or taste therof at all. Neither haue I wholly spent the seasons I haue carried, so vaineely, but that at one time or other I haue (not without some considerate aduerting) eyed the demeanours, issues, and dispositions of sundry humors, by insight whereinto, and some prouise made of that which my selfe haue practised in place of service, I am bold in this onely Discourse, to aduenture the performance of that I haue promised.

In the discovery whereof, my mind is not, nor shalbe to prescribe vnto any one, but to deliuer what in my owne opinion I haue coniectured to be meetest in such a person. Well regarding the number of those who enabled by far better skill, or guided by experience, and their owne proper vertue, can both search and wade further therein, then my poore ability may any wayes  
 look



looke into. For which my purpose is, and shall be in this present Discourse, onely to set forth vnto such, whose vnripened yeres, for want of discernement, haue not yet made them apt vnto so speciall a being, and quality, what in my plaine conceit, vnto the place and office of such a one, meete and fit to be a Secretorie, may be thought most consonant and worthy.

To the accomplishment whereof, as the best and meekest introduction to such a matter, it shall not be to slender purpose, to speake first of the name thereof, and to sift out by what meane the party seruing in such a place, had the originall title to be called a Secretory. You shall then vnderstand, that as me seemeth, by speciall reason and iudgement, this name Secretory imposing therin, as it doth, action of great consequence, doth beare in it matter of more circumstance then by euery one is considered, and by how much the more honourable the place of attendance is, where such a one doth serue, by so much the more belcometh the party called vnto such service, be a man choise and of worthy estimate, ability and iudgement. So then I am not of opinion of the multitude, who hold that the prayseable endeavour or ability of well-writing or ordering the pen, is the matter that maketh the Secretory, (albeit the vse hereof is not the least part of many other things incident to the same office) but that carrying with it selfe a purpose of much weightier effect, the person thereunto named was as a deriuatiue from that which containeth the chiefest title of credite, and place of greatest assurance that may be reposed, in respect of the affinity they both haue of trust and fidelity, each with the other, by great conceit and discretion, termed to be a Secretory.

And albeit there happily may be opinions some wayes contrarying vnto this my present deliuey, touching the originall of this title: yet standing directly assured that they all being laid together, must of necessity conclude on the very Secrecie, trust and regard, specially imposed on him who beareth the same title: I wil boldly for this cause define, that in respect of such Secrecy, trust and assurance required at the hands of him who serueth in such place, the name was first giuen to be called a Secretorie, and that by the Etymologie of the very word it selfe, sounding in true coniecture, *quasi custos*, or *conseruator secreti sibi commissi*,



missi, a keeper or conseruer of the Secret vnto him committed.

By this reason we doe call the most secret place in the house appropziate vnto our owne priuate studies, and wherein we repose and deliberate by deepe consideration of all our weightiest affaires, a Closet, in true intendment and meaning, a place where our dealings of importance are shut vp, a roome proper and peculiar to our selues. And whereas into each other place of the house it is ordinary for euery neare attendant about vs to haue access: in this place we doe solitary and alone shut vp our selues; of this wee keepe the key our selues, and the vse thereof alone doe onely appropziate vnto our selues.

And if we should runne but into the nature of things secret, and consider by the name, what to such a matter is required, we shall find that of it owne selfe it challengeth so much, whereby with thre things most specially it is said to be fortified, viz. with couertnesse, that it be closely kept from the eyes, eares or vnderstanding of others: Safety, that securely it be retayned, and laid vp, both with choise respect and tendering: Assurance, that by no mistake, negligence, or defect of the party hauing charge of such a secret, it may turne to a preiudice.

Thus then by concurrence of these, it appeareth that vnto euery Secret there is required a Closet, and the proper vse of that Closet, is only for the couertnesse, safety and assurance of the secret: all which considered, let vs now see, if you will, what analogie or proportion they haue with our Secretorie.

It hath bene already before alledged, that by the very Etymologie of the word it selfe, both Name and Office in one, doe conclide vpon Secrecie: If so, then in respect of the couertnesse, safety and assurance in him reposed, and not other wise, the party seruing in such place may be called a Secretary. The Closet in euery house, as it is a reposement of Secrets, so is it onely (as I sayd before) at the owners, and no others commandement: The Secretary, as he is a keeper and conseruer of secrets, so is he by his Lord and Master, and by none other to be directed. To a Closet, there belongeth properly, a doore, a locke, and a key: so a Secretary, there appertaineth incidently, Honesty, Care, and Fidelity.

And



And forasmuch as by the concurrence of these twaine, both Name and Office do seeme in vsage and account to be of so great weightinesse, and that our Secretorie, aswell in title, as place, standeth by such declaration ioyntly tied vnto so strict an obseruance: let vs now a little further enter into the function and place he beareth in such kinde of seruice, and consider that being in one condition a servant, he is at the pleasure and appoyntment of another to be commanded: and being in a second respect as a Friend, he is charily to haue in estimate, the state, honoz, reputation and being of him whom he serueth.

Touching the first of these, in that he is (I meane) a Seruant, it is to be intended, that thereunto belongeth a Superiour, by whose absolute direction, his actions of seruice, are to be ordered and commanded. And notwithstanding the reputation, credite and estate of being, to him giuen and allowed by his Lord or Master, he is yet to consider, that the weight and samme thereof accrueeth from his onely fauour, countenance, and good opinion, and that by how much the more, he liberally and of an honourable mind affordeth vnto him the respects thereof, by so much the more seriously ought he by all possible endenours of seruice and industry, as farre forth as in him is, to study to conserue and vphold the same.

And herein seemeth it not fruitlesse to appose vnto such a ones remembrance, some part of the considerations pertinent and annexed to the state of a servant, and what dependencie in common reckoning resteth betwene him, who beareth in this sway the authoritie and rule of a Master; and the other, who in account that he is to be commanded, carrieth a manner of subiection to that party, who for the time of such seruice, is at his hands to be reuerenced and obeyed.

In regard of which, we are to see, that by the title and prerogative which euery master hath generally ouer his servant, there is a certaine kind of duty, wherewith each one that serueth is strained to his obeyance. There is also by that very name of servant a kind of fidelitie and trust required, more speciall then that betwene the Sonne and the Father, and that of so great efficacy, as whereon (peraduenture) may rest not alonely the disposition of the goods, estate, and principall affaires, but also often times



times the life, hazard or vndoing of the person of his said master.

A Son cannot be said to owe fidelity to his parents, for which cause there is also no breach of trust in him to be imposed. If he deale contrary to the condition of a sonne, the bond by which he is strained, proceedeth of nature, and so are his actions accordingly held for unkind, or unnaturall. But the seruant not linked by nature, is tied in trust, and by contrarying of such trust, or not performing thereof, is held treacherous or unfaithfull. Besides, so great a predomination hath this name of fidelity in the hearts of a number, that many haue refused to commit themselves in times of hazard to their children, but rather haue relied themselves wholly on the assurance of their seruants.

And howbeit most certayne it is, that Nature wonderfully swapeth many times in her proper features, yet in this case she hath commonly lesse efficacie then in any others. For as a current of water loseth his power in being turned backward, from his streightned course, but hath forcible passage in the way that it holdeth: so is Nature in this action of parents and children, which running forwards from issue to issue, hath mighty operation, but when it should be returned backward, hath seloome any power at all.

Contrariwise, whether it be the honesty of the name that leadeth it, or the common reputation that each faithfull blage carrieth in the eares of good men, or a seruency of affection, linked properly to the place where any trust is reposed, I will not now dispute vpon, but questionlesse, of so chary regard hath fidelitye alwayes bene accounted, as immediatly vpon the name of a seruant taken, it seemeth not alone to be vnto the selfe title appropriate, but it is in a manner by the proper allowance thereunto giuen generally eraded.

Now albeit this kinde of exaction and charge, seemeth in the deuery thereof to be indeed very great, yet when he that serueth hath performed al that in such case is to be required: he cannot for this or that alledge, that he hath effected any more then whereunto by the very loyaltie of a seruant he was enioyned, nor can he rightly or properly affirme, that by any extraordinary respect more then he ought, he hath accomplished the same.

For that in things whereunto a man is bound, there can be no gratuitie.



gratuitie opposed, but where a man aboue that he is charged, hath further endeuoured, or more worthily attained, therein of troth and not otherwise, shineth the greatest praise and glorie vnto him that may be.

For this cause then doe I say of our Secretorie, that as hee is in one degree in place of a seruant, so is he in another degree in place of a friend. A seruant, meanly trained in some Mechanicall Science, sheweth fidelity to his master, in an vpight dealing and disposition of his wares or goods. Another in like sort hauing the receipt of his Masters reuenues, becommeth a faithfull dispenser in his accounts and reckonings. Some on the other side haue asmuch or the like fidelitie in keeping of counsels. Others againe by a termed zeale vnto their masters, haue in recognizing their fidelity died willingly for their fauours.

Of all these sorts of Fidelity, the last as I am sure it hath lesse seeming of credence or supposition of troth in common believing then any of the others, so is it (you wil grant me) the most assured and mouing pittie, praise and commendation, in all reckoning aboue any of the others. And such are and haue bene, I could recite vnto you sundry remembrances, and one but of late yeares, that in very sufficient knowledge fell out to be effected, and thus was the circumstance, as my vnderstanding could beare it.

When Sir Iohn of Desmond in Ireland, some number of yeares passed, of a rebellious and cruell mind to the State there being, and principally to her Maiesty, and solemnely conspired, and most tyrannously sworne the death and destruction of all Englishmen in his Countrey, there happened one Henry Dauill an English Gentleman to lie at that very bloody pretended season, in the house of the said knight, and for two causes of him was thought entirely to be fauoured, the one in respect that hee was his Christian Collop, as they there terme it (a linke strong enough to haue purchased fauour in that Countrey, had it not ben with a most bloody tyrant;) the other, in that he was a Gentleman both courteous, bountifull and valiant.

This master Dauill had at that time onely an Irish boy attendant vpon him: the time conspired for this murder was at  
midnight



midnight, when all men carelessly were sleeping. About the watch whereof, Sir Iohn and his company entring the chamber of master Dauill, wakened him from sleepe, opened the conspiracie, and willed him to prepare him to his lot, assuring him, that were it not he had, without exception, vowed in his hart, and sworn the death of all Englishmen, he could desirously, as well for that he was his Christian Gossip, as for other loue he owed him, haue suffered his life, but all being appoynted to die, he must goe with the rest.

The boy hauing receiued into his cares the sound of his masters death; and therewith sundry menacing strokes seeing ready to be proffered, stirred (no question) by a most zealous fidelitie, clasped on his masters breast, and with such slender resistance as he could, did beare off the blowes, receiued vpon his body diuers and sundry wounds; and do what they could, no one could pull or remove him from thence, till fretting rage kindled in these mercilesse creatures, made them kill the Boy vpon his Master, and his Master vnder the Boy, both at one instant together.

The memory of this act, as it is most pittifull in rehearfall, so will it of a number be thought very strange. If any fidelitie haue, by seruencie bene accounted of, this you will iudge of any other ought chiefly to be embraced. But yet not this, nor any of the residue of those parts of fidelity by me already deliuered are such, as in this place I hold meete to be pursued. For how best the seruice of our Secretorie is properly by it selfe with all assurance to be caried, yet do we not place him in so meane a degree, as that by corruption of coine, he might be held for distracted, nor on the other side would we haue him of iudgement so dis-furnished, but that touching the difference of counsels, or tender of his life, he should make a decernement.

In this Boy voluntarily as he did, in the very weakenesse of his yeares, to seeke by death his Masters safegard, was (no doubt) a thing worthily to be admired. But in manifestation of so great loue, and testimony of so layall affection, had hee bene by yeares more enabled, it would haue bene thought very fondly of to haue done it, without thereby his Masters death might haue bene reuenged, or his life preserved:

Else



Else to what end is Fidelity applied, or what use at all in reckoning remaineth there of it?

By discretion to discern, by vertue to iudge, and by wisdom to resolve, how and which way the efficacy and assurance of all trust and fidelitie ought to be carried, is a thing meetest in all reputation principally to be observed. How can there otherwise appeare any worthinesse, if affections sort to be equall, or what distinguishmēt may there be of spirits when mens iudgements are common?

George Castrioth, surnamed Scanderbeg, the terrour while he lived, and only man able to confound the Turkish forces, during his infancie, having beene trained up with Amurah father to Mahomet the second Emperoz of the Turkes (for that in the conquest of Epirus by the same Amurah, the father of Scanderbeg being slaine, and his Signory subdued unto the Turke, he was then with others led away into Turkey a captive.) When he arrived to manly yeares, and served with great fortune and valour the said Amurah in his warres: it happened that being in one great battell as Generall of the Turkish Army against the Christians, and fighting against Hungarie, a remorse of conscience took him, in that he being the sonne of a Christian Prince, professed in Christianitie, and vowed to God, should so wickedly become the confusion of his brethren, and war against Christ and his kingdome.

And albeit he was never unfortunate in any fight, and at that time likeliest of all other to attaine the victorie, yet regarding the state and manner of the Conquest, he faintingly withdrew, and with great discouragement unto his people, gave power unto the enemy to be at that time a conquerour. Which done, himselfe with a few chiefe and principall persons his associates, took themselves together to flight.

In this company was a noble Gentleman, wise in behaviour, faithfull in counsell, and secret in trust, at that time Secretorie, and of counsell to the great Turke. The place of their residence serving well to the purpose, him Scanderbeg (being of the others assured) took onely in hand to acquaint with his enterprize. And forasmuch as his credence with the sayd Amurah was such, as in the repose of his troth, rested both signet,  
and



and warrant sufficient, to put forward whatsoever direction or command in any the Turkish signories, upon paine of death to be obeyed, Scanderbeg declaring his wearisomnes of captiuitie and seruage, desired to visit his kingdome, & liking after that to liue at liberty a Christian, and therewithal how often the Turke had promised to restore him, and yet still brake with him, entreated the Secretary to write Letters of command in the Turkes name, to the Deputy or Rulers of his fathers kingdome, that as their lawfull Prince and Soueraine, they should then, at that instant, without moze delay, receiue him, and thence forth renounce and put from them their wanted charge and authoritie.

And albeit the power of Scanderbeg was in that place great, and the Secretary nothing misdoubted at all his resolution, and therefore feared so much to contradict him in the same, knowing also, that if he assented to that demand, hauing yet liberty to depart, he might timely enough aduertise the Turke to the preuention: yet vsed he neuerthelesse so many effectuell speeches as for the present he could, to dissuade him; which not preuayling, he assented at last for feare, and wrote as he required him.

The Letters orderly signed and sealed, as to the importance belonged, Scanderbeg knowing the great wisdom, fidelity and counsell of the Secretary, thought it now a matter of no small worth, if by any facilitie he could win him also vnto his company, to passe in the same iourney, or otherwise if he refused, then deemed he fit that he should not returne a liue, to carry newes to the Turk of his determined iourney. And therefore first with as many kinde entreaties and offers of all honour, fauour, estimate, and aduancement that could be, he assayed him, he proposed also the expectation of his owne fortune, valour, power and strength of the euerliuing God, whom he serued, that was able to defend them, and all possible means that otherwise could be deuised to moue him. But none of these in fine preuayling, he lastly set before his eye, that vpon such refusall, he for his owne best assurance must be enforced to kill him.

Which maner of speech, albeit moued in the Secretary diuers alterations, yet chose he as the most honestest part, no way to defraud the trust in him reposed, especially by assistance in his owne person thereunto giuen. And seeing he could by no means escape with life, aduised suddenly rather to die in the hands of



Scanderbeg for that he had already done, then in so manifest an action of disloyalty, to be found a principall actor of treason against his Lord and Master.

Great is the linke of Vertue, whereby the minds of men singular are many wayes bound, neither falleth it out in those of weake spirit and capacity to become partakers of the praise due unto so high and honored excellency. To men basely conceited, there is neither respect of troth, love, honor, duty, or other matter whatsoever, whereby to draw them from a sensuall appetite or carnal desire of their owne living, safety and commodity: But to those who are the sworne schollers to vertue, to whom true glory is of price, who only have in estimate to make choice of things worthy: In these it sorteth to be a shame, what others reckon for laud: to them a prejudice, what many hold for gain, they contemning for a sole vertue, and discrete choice of the minde, what is besides or lesse then that which accordeth to the true honor and reputation of well-deserving, cannot content themselves to live where their credit dyeth, despise wealth, where honor is to be pursued, neglect reputation, where loyalty is not entertained, and expect no fidelity where consequently the effects of an honest and worthy minde, are not principally to be carried.

As then, by what use soever applyed, I do in all things commend fidelity and trust to be performed where by strictnesse it is chalenged: so now do I in the carriage of this our Secretary, sort him forth properly from the residue by a difference, for where in persons of lesse conceit, and lower respect; some blages are commendable, in him they are to be presumed, as no wayes to be doubted of: neither is it to be expected, that the mould of such a one should be so subiect to imperfections, as that in common and mean actions he should thinke to be praysed: seeing that where any breach of those parts in men lower conceited might be found, it would in them be held as in comparison a thing no more then might be doubted, but in him would it farne to a most vituperable looseness with such intendment to be spotted.

And as I thus sequester him from the ordinary blage of what held to be liked, so doe I agayne draw in him a speciall choice, of things high, and worthy beseeching, above others (lesse considerate) in all things to be carryed, and wherein the summe



summe of his fidelitie, shall only be required. For seeing that by reason of the place wherein he standeth of employment, by reason of his supposed education, birth, qualitie, or other decernement, by reason of the weight, moze then of common trust, in him diuersly imposed, he seemeth to be a man every way proportionate to a farre other end and purpose, then of every ordinary attendant is commonly required, it must needs then be of such a one coniectured, that by farre greater skill and measure he be in euery of his actions demeaned, that with much greater modestie, care, respect, consideration and integritie, he doe by such meanes temper all his outward and inward behauiours, and iudgements, as being himselfe in reputation a Gentleman, and conuersing among such as haue discretion to deme of a Gentleman, he may least of all be touched with any thing, that lesseneth or ill besemeth any part of that, which principally may appertain to a Gentleman.

And whereas in any other attendant it is a matter praise worthy, to be beautified or aduanced by some one or other speciall vertue or quality, in him it is of necessity, who by how much the moze nerer he is in frequentation of any honozable place or calling, by so much the moze needfull is it, that he be accordingly furnished wherewith in seemly and laudable sort, to enter and approach the same. And as in the seruice of euery one whatsoeuer, it is specially required to be indued with all parts of dutifull attendance and loyalty: so is it for him to excell, and be different, because in his imployment, trust and otherwise, there is exacted at his hands a farre greater scope and efficacie, then therewith any other seemeth to be charged by any proportion or quality.

By this measure now of fidelity, trust or loyall credit of a servant, in which place our Secretory, as you see, standeth bounden by the first degree of his seruice, it may secondly be coniectured, in what respectiue estate he ought for the residue of that which to his attendance appertaineth, be accounted a Friend. The limits of Friendship (as it might be objected) are streight, and there can be no friend where an inequality remaineth. Twixt the party commanded and him that commandeth, there is no societic, and therefore no Friendship where resteth a Superioritie. But I say and affirme, that if it be true, that the summe



of all Friendship taketh his originall of loue, and that the true demonstration of loue groweth by a Sympathie of affections, of which affections Vertue is said to be the whole and simple ground, then may this Sympathie of affections so grounded on vertue as aforesaid, be turned into loue, notwithstanding the inequality of estate or condition, whereby a man vertuously disposed, being seruant to such a one, who is honourably inclined, may in that place of seruice, in which he continueth, be reputed in procelle of time to become as a friend.

But if we shall goe to the true definition of friendship, you will then say, that this friendship so called and reputed among men, as it is a Sympathie of affections firmly vnited together, so is it such a vnitng, as wherein what the one coneteth, the other desireth, in respect wherof worlds and life, and all are not desirable, but despised: I would not here be taken, that of any sorts of people that runne into all, or a number of these like effects, without exception of quality, I intend, that they therefore were to beare the name of Friend, for so men vtterly vicious, and lewdly giuen, consoztng in wickednes, and other base exercises, in which each spendeth his life, or desperately dieth one for another, might be reputed as friends, I haue no such meaning, nor is my intent herein to so generall a purpose. But speaking of friendship, I only deale with such, whose actions and sincere desires haue in vertue highest preheminance, for these, not by aduenture, but by a deliberate counsell and choice regard specially had, of things valuable and woorthy, do accomplish their affects by a most honourable purpose.

To this I answer, that if the weight of Friendship, so consisteth in a Sympathie of affection, vnitng of hearts, coueting anothers good, and despising all that may be gained, in respect of the party befriended: why may not our Secretary as well as any other merit neuertheless in this place of seruice at the hands of his lord and master the name of a Friend? why should he not therein as well as any other haue that power in him planted, whereby to become a Friend? Touching the equality of affections though it is still laid downe that therein ought to be no difference, and the commander and the commanded, do yet alwaies make a discorde, I may neuertheless thus much deliuer thereof, that by all  
common



common likelihood it is assuredly to be conſidered, that no one perſonage of eſtate, layeth choice vpon ſuch a one to ſerue ſo neare about him, and to be in place of ſo great truſt as appertaineth to a man of that reckoning, but ere he long haue vſed him, he bindeth vnto him at leaſt ſome good part of his affection: for how can it otherwiſe be thought, but that our Secretary, being one euery way ſo weightily to be employed as he is, partaking as he doth with ſo many cauſes of importance, and vndiscovered ſecrets and counſels, ſtanding as he muſt vpon ſo neere attendance, as he that is almoſt (as occaſion ſerueth) euery minute of an houre to be vſed, but that to his Lord or Maſter, he muſt of neceſſity be very chary, and at the leaſt wiſe moze particularly then many others, by a great deale to be beloved.

He then thus finding in ſo noble a place, ſo honourable an account, our Secretary being as he ought to be, a man of vertue, and worth, cannot chuſe on the other ſide, but frame his vtmoſt thoughts correſpondent in al things to thoſe particular fauours, his conuerſing, his neareneſſe and attendance, turneth then to an affection, and this heated by the daily encrease of his Lord or Maſters liking towards him, groweth thence to a ſeruency, and ſo each vertue, kindled by the others Grace, maketh at laſt a conſunction, which by the multitude of fauours riſing from the one, and a thankfull compensation alwayes procured in the other, groweth in the end to a ſympathie inſeparable, and thereby by all intendment concludeth a moſt perfect vnitig.

Panucius, the faithfull Secretary and counſellour to the great Emperour & Philoſopher ſurnamed Aurelius, for the high wiſdome and fidelitie, and counſell by him in all his ſeruites continued towards the prince during his life time, and euen to the very entrance of his graue, deſerued beſore many others (ſecret alſo in aduice to the ſaid Emperour) to be termed and called by name of a Friend. Inſomuch as he only daring to ſpeake plainly, what in others iudgements might ſeeme to be offenſiue, and to perſwade faithfully, what he ſaw moſt agreeing to the preſent extremity, made the Emperour pronounce himſelfe fortunate, to haue nourished one ſo diſcreet in his Pallace, and moſt bleſſed of all, in that when each failed him in his dying, he onely was found aſſured vnto him among all that were liuing.



In this friendly knot of loue, and that of seruile command, remaineth a most notable difference, especially for this matter of trust and fidelity, required in seruice; for, *quos metunt, oderunt*: whom men feare, they hate: well may they for fashions sake please, but this sound kind of affection is often farre from their thought. And yet that there may be an awed reuerence, as well in loue as in feare, who doubteth it, yea & that rather far more assured and effectually then the other? For where this grounded loue by vertue once stayeth confirmed, the humility and gentleness of the minde is it immediately that afterwards directeth the thoughts, we then do gladly honour the more, by how much the willinger we desire to serue, & more firmly obey, by how much the more entirely we stand to be fauored. This friendly fidelitie not byged or constrained by soueraigne command, but of a zeale to well-doing voluntarily embraced, leadeth the reputation and estimate of our Secretary to be receiued as a friend.

As of fidelity, besides credit of counsell and riches, there are sundry other branches, and diuers deserued parts that seriously may be commended, so are there of friendship. The association of both twaine, combineth and knitteth together all other perfections. Which granted, vndoubtedly must the party frequenting so great a place of seruice, proue then to be a person of right speciall commendation, of answerable vertue, and of noted discretion. For that in doing seruice to his Lord or Master, it seemeth a matter incident to his account, and to the better effecting the name of a friend, that in causes vrgent and needefull, he be not vnpurueyed in his owne person, wherewith discretely, as occasion serueth, both to aduise and counsel (the very efficient matter wherein his enabled discretion may with greatest singularity be performed) the assurance whercof, by credit of most memorable antiquities, hath not onely framed that of loyall seruants, such haue bene entertained as faithfull friends, but also hath not bene slender occasion many times, to the prevention of sundry vehement and dangerous mischiefs.

To accompany the troubles, miseries, calamities, and infortunities of him to whom we are this way or that way in our seruice linked, or beholding, or to beare willingly, & with a sufferable mind for his sake, whatsoeuer in declaration of our vertue  
seemeth



seemeth to an honest disposition, to be either incident or appertaining, no man verily denieth, but that they are assured and notable demonstrations of a very exquisite performance. But what of that? the property and excellency of this vertue is not therfore alwaies in that one only sort to be caried, neither with the greatest estimate and commendation that thereunto is appropriate, is the worthinesse hereof wholly to be commended.

To prevent mischiefes sometimes, & by a wary foresight and care had of the honor & reputation of our commander, to fence (if need be) the same by a politike device, without prejudice, from any touch of disgrace or dishonour, to dissuade or dehort faithfully, from things impeaching or offensive to their estates or nobility to reueale the hurt they know not, or causes important wherunto they are nothing priuy, to counsel denoyd of flattery, and to oppose the good that least harmeth, and the euil that hath nearest remedy: these things, as in their seuerall considerations, they can, as sufficiently as any others, declare a man to be endued, both with rare knowledge, & right excellent vertue, so who doubteth, but that the most slender of them al, weigheth as deeply as any other in cause of fidelity. And yet if any more speciall liking in one thing then other be to be attributed, where commonly men doe seeme to haue generally well deserved, then of necessity must the same greatly rather ensue where euills most prejudicing are fore-seene and auoyded by politicke wisdom, then where unskillfully they are entred into, carrying in their bosomes, either extreme hazard or ineuitable vndoing.

Much is the felicity that the Master or Lord receiueth euer, more of such a servant, in the chary affection and regard of whom affixing himselfe assuredly, he findeth he is not alone a commander of his outward actions, but the disposer of his very thoughts, yea he is the soueraigne of all his desires, in whose bosome he holdeth the repose of his safety to be farre more precious then either estate, living, or advancement, whercof men earthly minded, are for the most part desirous.

Of all the abuses that haue bene, or at this day remaineth in the attendance of honorable personages, there is no euill so secret or pernicious, as is the venome of flattery, the couert seating whereof, in men of all ages, humours, qualities, and com-



plexions, hath (for the most part) taken so vehement and deepe impression, as it seemeth almost irrecuperable in the greatest sorts and numbers of persons to be auoyded. The dalliance of this dainty claw-backe is smother, the entrance pleasing, the progression subtil, the continuance forcible, but the end falleth out euermore to be deceitfull.

Men infected with this kinde of security, and basenesse of condition, being in proper designments Curri-fauors of the world, it is no maruell if hauing in common request, all shewes possible of grafted and sound demeanors, they slide many times into the opinions of the most notable and worthiest, for they haue learned by art to acquaint themselves at the first with all sorts of humors and fashions, and being of their owne dispositions so placable as they be in all things, it is with them a manner of sacrilege, to be found slacke or contrarious in any thing, *Dicunt?* say they, *Dico, aiunt? aio.* Finally, resolving trustily to deale no way, they devise how it may be possible to frame themselves euery way.

These and such as these, impugning the plaine and simple drifts of honest meaning, haue alwayes a face of bzaile, where with to shew forward, and to fore-stall what by the shamefast entendment of any other, seemeth bashfully to be pursued, they are still pressing on, and euermore sliding, but if they once get handfast, or happily be after strained from the hope of that they would, their loue then, and attendance immediatly thereupon die at one instant together.

Intrusions me seemeth, and too too perillous is the approaching of these private whisperers, whole inward conuersation, as in the very first conceit and discovery thereof, it appeareth vnto a man vertuously giuen, to be altogether odious, so vnto him that intendeth purely of himselfe, they are in the seruices of noble men euermore most thwarting and malicious, insomuch as if such a one stayed with honesty, would neuer so faithfully, simply, and truly enueour himselfe by all parts of dutifull care and loyalty, he shall yet neuer want of those peruerse creepers, that by one cautelous suppose or other, will still be before hand, wherewith (if it be possible) to disgrace him utterly.

That these and such other actions of vility, commonly handled



led, as they are in honourable places, doe become oftentimes barres to good meaning, and stumbling blockes to plaine dealing, there needeth (as I thinke) at this present very small question. Neither would I be so mis-led, as to deeme that there wanteth either insight or iudgement in many noble personages to discerne them, for they are discerned, and oftentimes spurned at, I know it right well, but what of that? This being also a common practise and occupation of the world, smoothly to slide through all things, and to meane truly in nothing, it is no marvell if by the too double diligence of such men, some one or other happen now and then to be deceived.

But for so much as it is of necessity, that every honourable estate must and ought to be serued, and that where a multitude of good are in attendance, there ensueth commonly to be among them some few that are euill. either of an annexed propinquity or opposition of good and bad, vertue and vice, emulating or rather enuying as we see the daily progression each of the other, or else for that the world something addicted to peruerse manners, sendeth forth oftentimes such imps of her substance, as become monstrous disturbers of every honest endeavour: It shall notwithstanding behoue him whatsoener, whose end and expectation stretched to the sole desert, that of every laudable purpose is rightly to be attayned, either in abstaining from any occasion of blemish to his vertue that may happen, to resolute with himselfe neuer to serue at all, or seruing, at the leastwise so to arme his conceits for all maner of such like disgraces, as that he may content himselfe, in that being but truly censured as he ought, the end of his determinations are certainly to be adiudged honest, albeit his ill hap perchance such, as thereby he attaine neither liking nor preferment, or if either he stand in present, or be in possibility to attaine fauor, then not to be discouraged in the honest prosecution thereof, by any practise or enuie whatsoener, resting in himselfe firmly assured, that time or the true discernment of him whom he serueth, shall at length yeeld scope to that, whereunto by true degrees of vertue he sought to haue aspired.

And seeing that in all causes of zeale and loue, where the minde is tied by an entire desire, and care of well doing, to him whom once in conceit it seemeth to grow chary over, the forces thereof



thereof seldome or neuer passeth lightly at the first, without some blocke or other layd before it, whereby to hinder or discourage the proceedings already determined, and that so farre forth as one while a man supposing the fidelitie of his service might at a time be fully effected, and discharged in the requisite deliuey of some present aduise and counsell, yet terrified perchance, or otherwise dissuaded with the resolution, mightinesse, or nobility of his lord or master, or fearing to be argued of presumption, or else in setting downe the desire he hath of safeguard unkindly to be mistaken. It shall not therefore be consonant to this our Secretories place of service thereupon immediatly to become silent, or so to suffer the euill which himselfe clearly seeth to passe vnraged, especially when the case is eyther weighty, or neerely otherwise concerneth his nobility whom he serueth, so that he by a kinde of Pusillanimitie, become guiltie of the very occasion, how great soeuer the same should happen, which sometimes lying in his credit or counsell, to haue impugned, he of a weake disposition abstained neuertheless to see preuented. And yet is it not (needs must I say and confesse) a matter altogether vntried, that men vain-gloriously minded, or arrogantly otherwise intending of their owne proper seruices, notoriously oftentimes doe fall into this vaine of presumption, who picked on with the credit and fauour to them giuen by their lord or master, and foolishly conceiuing thereof to lead their thoughts in a string, do ignorantly or pœuishly thereupon take in hand many times to direct them in their serious affaires or counsels, and controlling in their inward thoughts whatsoeuer is besides or contrarying to their owne opinions, do of seruants become sawcie: of men modest, malapert: of aduisers, arrogant: and consequently, running into euery misprision of others, and what else appertaining to a regard of other mens actions, appeare at length so imperious, as by the sole default of their owne misdoeinges, they are turned at the last quite forth by the ebolues.

The defect hereof, so far discrepant as it is, from that stately kind of government hereby throughout concluded vpon, needeth not I thinke in the framing of this our Secretary, to be any further fore-warned, who by shaking from his owne person any part of the vilitie, that in others may seem chiefly to be discom-  
mended,



mended, is herein to be ascertained, that in nothing so greatly can the excellent vertue or condition of any man shine, then in not first committing any action that may appeare vile, or hardly to be borne withal, and next, in suppressing (so much as in him is) whatsoever commendation or liking duly to be annexed to his owne proper deserving, wherein humilitie freed from all manner of base and servile purposes, shall then sufficiently instruct him, that curtesie is a vertue, lowlinesse a thing annexed unto gentility, to be proud is a vice, to be contemptuous a filthines, simplicity is sound, deceit to be abhorred, loyaltie a matter in estimation, flatterie to be held abominable. I will not here dispute how much excellent and needfull it were to their estates, that the next attendance of honourable personages, wherewith men of such vertue and knowledge in this sort frequented, neither carping at sundry enormities, would thereby devise, to draw forth unto you a man unmatched in qualitie and wherof the world or any heauen besides, scarce yieldeth either shadow or property, but proposing the worthiest parts, which of euery one absolutely fittest to be acquired, I do onely endeavour to lay downe no other matter or ground, then wherewith men that be speciall, are at this day held to be endued, and such as in all ages heretofore haue bene thought meetest to be followed.

What should I lade this discourse with numbred examples to you of the great estimate & regard of those, who to keep their faith inuolable to their Lords, haue some of them bin so zealous of their honors, as for the safeguard thereof, haue by great aduise-ment made a voluntary adventure of their dearest liues, some againe with great loue and fauour, entertained and reputed of by their Lords, and not able in their seruice as they thought during their life times sufficiently to recompense the loue and speciall zeale they beare unto their Honours, haue afterwards unto their children, being in great disgrace with the state present, so fully effected the fruits of their well-wishing, as that by the tender account, reuerence and loyalty to them proposed, they haue right well declared that, not unto times alone of estate and fortune, when little regard of such things might be at their hands expected, their vertues haue bene limited, but chiefly in extremitie and times of want, wherein their sundry frictions haue bene in most abundant maner supplied. Others likewise  
charged



charged on the death-bed with the secret affaires of their L. to be kept in spectall care and reckoning from the knowledge of other men, could not by multitudes of fauours, by thzreatnings, or other large offers whatsoeuer be so farre seduced, (as when the dead was quite passed and gone out of the world, whereby they needed not at all to haue doubted) they would yet be led in the least jot of all, to defraud the trust in them reposed, but haue kept the same inuiolable, to their vndoubted commendation, and further increase afterward of good liking to a farre greater credit.

Infinite are the remembrances that of these, and such like occasions are and haue bene daily recorded, the multitude whereof for breuity I doe omit. Contenting my selfe that of these two chiefe and principall matters of seruice, I haue thus farre forth already in generality debated, leauing therefore what else to be considered therein, to the knowne abilitie of others, I proceed vnto the next part that in the continuance of this Discourse was at the first intended. And forsomuch as the exercise of these and such like peculiar vertues and qualities, appertaineth not, as I haue partly before deliuered, vnto men that are of meane spirit, to such as be naturally touched with any bad or vile coercion, capacities that be insensible or ignorant, such as haue want of education, or whose demeanors are to vertue wholly insufficient. Let vs then moze particularly, if ye will see what manner a one he ought to be touching his person, abilitie and condition, that to the worthinesse and reputation hereof seemeth a man meetest and most allowable to be chosen a Secretary.

For the deliuey thereof, and the better to find our Secretary as nere as either may be gessed, or framed, such, and none other indeed, as in true and perfect meaning he ought to be reputed, we will distinguish the seuerall considerations and respects of such a one, in thzee speciall points sorting to his office, solely and fully in this place to be considered.

The first shal be of the person, touching his education or being, the second of his conuersation and order of lining, the third of his sufficiency, by skill, knowledge, and ability wherewith to discharge the place or his calling. Formerly then touching the regard of his person, it is requist that he be descended of honest family or parents, the efficacy whereof conduceth not a little to the



the confection of a sound and honest condition: that he haue also had good education, whereby the mind well-disposed is oftentimes framed to very good purpose. That hee be of shape and countenance proportionable to those required vertues, forso much as commonly ensueth, that Nature in producing of all her creatures, worketh in them effects answerable to their severall constitutions, and to flowers of most exquisite proportion, shee giueth the most excellent fauour: the dog is not shaped like the Lion, nor the corne as the Spaniell: the Kennet tree is not as the Crabbe stocke, the one bearing an Apple, wholesome, delicate and pleasing, when it cometh to be tasted, the other putting forth of the knurres, no other then the sappe of Meruoyce when the best of it is enjoyed.

By the countenance we doe further iudge of the qualities and disposition of men, insomuch that the very markes of fauour haue not to many iudgements proued weak discoverers of some peoples good or outward conditions: we haue likewise euident testimony, that ill disposed nature, confirmed by custome, seldeome degenerates from the kinde either whence it is sprung, or wherein it hath long time bene nourished.

To mankind there happeneth in the body many deformities, which arising from the defect of Nature, so much as by ill vsage of those, who haue had charge over them, cannot be amended, but being produced by Nature, doe pretend some one or other notable inconuenience: To beautifie such a shape with vertuous and honored actions, is vndoubtedly praise worthy, but to accorde vnto faire lineaments, portrayed with exquisite and dainty fauour, a minde corrupt, base, wretched and vile, that of all others is the most greatest and noted deformity.

Diogenes being of one passing-by rebuked of his preposterous shape, and hard kinde of fauour, answered: I with my vertues doe ornish my shape, but thou with thy lewdnesse disgracest thy fauour.

Touching the iudgement of Nature by the outward face, many things might be alledged that diuersly haue bene discerned, the matter whereof needing small proesse, more then our owne common experience, I surcease to debate vpon, seeing my meaning is, but out of sundry apparances to draw forth the greatest



greatest likelihood, and thence to repose a foundation consonant to the module or compasse of this my present intendment. One ly let this be laid downe for a certaine, that the finest ware receiveth the fairest figure, and purest mettall the brightest colour, the damaske Rose carrieth the sweetest savor, and the most pliable part of vertue, is by greatest observance planted in the most proportioned feature:

This being then sufficiently spoken of the person, let us now go to the Conuersation. The Conuersation seemeth unto me in three points, or speciall notes to be considered: that is, in the quality, disposition and order of company. Touching his quality, it is requisite, that first & above all other, he be a man sequestered from all kinde of pride, arrogancy or vaine conceiving of himselfe, for that the infection of these, are steps unto all manner of disorder, contempt, malice and presumption whatsoever, that he be not litigious in argument, as one vainly giuen to contend: that he be no ordinary scoffer, or frivolous deluder of other mens speeches, gestures, reasons, or conditions, that he be no quarreller, lewd speaker, proud carper, slanderer, or sinister backe-biter of other mens actions, or laudable induements: but contrary hereunto, that he be in speech gentle, in gesture friendly, in looks familiar, in talke courteous, in argument not obstinate, but giuing place to better opinions, that gladly of euery one he do suppose the best, be ready to excuse infirmities, and to salve imperfections, that in teasing he become not another Democritus, or in carping a Zoilus, that his tongue, eye, and thoughts be indifferently framed to iudge truly and vnpartially of euery one: that of all things he abhorre private quarrels, and open contentions, and as the rocks of Scylla do eschue of any one absent sinisterly to speake, or otherwise to enforme against them, for that in these qualities and conditions properly, each one carrieth a discernment of that which nearest appertaineth to a Gentleman.

Now touching his disposition, it is exacted at his hands, that he be not a man gluttonous, or that he be not ouer-much subiect to drincking, for drunkenness overcommeth the minde, dulbeth the memory, enfebleth the wits, maketh a man forgetfull of himselfe, the reputation he beareth, and the company wherein he sitteth. Wine saith Ouid, is the discoverer of secrets, and maketh  
a man



a man often commit that, which afterward turneth to his great prejudice : in wine the regard of a mans selfe, and likewise all others vanisheth, the respect of his credit also and place wherein he serueth : a man giuen much to wine, hath no masterie over himselfe, and is not to be trusted with matters that be important : a man talkatiue, and one giuen to wine, are both likened together in disposition, for in the one the strength of the liquor inforceth to speake what he ought not; and in the other, volubility of the tongue giueth utterance many times to what it should not : Speech saith the Wiseman, is a thing naturally giuen to euery man, but he that ordereth his words by discretion, seeth the way to wisdom.

This vertue of ordering and keeping the tongue, is vnto our Secretary not the least of many other points wherewith he ought specially to be charged, in him that is disposed to speake much, it cannot but ensue that his often babbling must needs at one time or other, giue proofe that he hath in himselfe as little secrecie as silence. To prevent this inconuenience, wise men haue obserued in Nature a most notable and singular prouidence, who to the intent that men by her very instigation, might be commended to silence, hath giuen vs two eares to heare, and an attentive conceit, whereby generally to debate and consider of all things, and but one mouth to speake, giuing vs in testimonie thereby, that we ought to heare much, to know much, to understand much, and to speake but a little. Besides, that the tongue whereby deliuerance is made, she hath first closed in with our teeth, and them covered againe with our lippes, fore-warning still thereby, that nothing ought thence to be discovered in haste, nor without speciall regard and strict obseruance. For in this case also discret Nature, after we haue once receiued into our eares the sound of any thing, she thence preferreth it immediately vnto the mind, and thence to the heart to be censured or considered vpon : and last of all vnto the tongue, to whose lot, as last of these it befalleth to be partaker of it, so ought it from thence carefully, and not without especiall cause to be deliuered.

The diuine Philosopher foresceing in man, the manifold commodities oftentimes insuing by loosnes of the tongue, where all others were teachers to speake well, he only taught his scholars



to vse silence, iudging thereby, that the vertue of the tongue consisted not solely in speaking, but how or by what occasion to vse the same; & understanding first how to reſtraine the thing, that of it ſelfe was pliable enough to be vſed without measure, they might eaſier find meane after ward to ſpeake oftentimes to good purpoſe, and not to accuſtome themſelves as they did before, to prattle without order, or any good or reaſonable part belonging to diſcretion.

For this canke Silence, as the firſt guard of all affaires, being either ſecret or important, is (vnto men ſeriously occupied or employed in the ſame, directly to be commended. Which manner of Silence, as it fully inſtructeth in cauſes ſerious and of weight, to ſpeake nothing more then needeth, ſo conuerpeth it alſo into the reſidue of our behauiours, a modeſt and choiſe kinde of government, in all actions whatſoener, either of queſtion or argument, to be with diſcretion purſued.

How much it importeth vnto our Secretorie, to haue notice of the true and perfect vſe hereof, who aboue all others ought rightly to know and diſcerne, how, where, when, what, and to whom he ought to ſpeake, and when, and wherein, to be like wiſe ſilent: it may by the reaſons aforesaid be ſufficiently collected. For ought his ſpeech in troth to be ſo ordinary as other mens, who for the moſt part limit themſelves neither to time, place, occaſion, or company, the which in our Secretorie is, and ought to be far otherwiſe. And as touching the affaires, ſecrets or counſels committed to his charge, it is in him principally to aduert and conſider that he is but the Cloſet, whereof another hath both the key, vſe and commandement, that he ought therein to be a thicke plated doore, inhere-through without extraordinary violence no man may enter, but by the locke which is the tongue, and that to be of ſuch efficacy, as whereof no counterfeit key ſhould be able to make a breach, without the ſelfe ſame inſtrument that by the director thereof is alwayes to be carried. By reaſon whereof, he is of more truſt and fidelity in diſrepoſed, to become waite of his wayes, and to be the courſe needfull, whereby the leaſt occaſion of breach thereof may precisely be auoyded.

ouer and beſides all this, it ſhall further appertaine to the  
diſpoſition



disposition of this our Secretorie, that in shewing himselfe affable to all, he doe not either by reason of his birth, qualitie or estimate that he hath of his lord or master, goe about to abuse or wye. & the simplicitie of any one to a bad end or purpose, but rather enforce himselfe gladly to vnderstand the suits of the meanest, and to giue them aide and furtherance to his vttermost: herein shall he not a little aduance the honour of his Lord or Master, in preferring the iust & lawfull petitions or complaints of the poore, and in helping them to the speedy dispatch of that, wherewith (by reason of their simplicitie) they oftentimes are greatly incumbrd. It becometh also, so much as in him is, that he auoyd all kind of intemperancie, either of choler or too much furie, that he dispose not himselfe to vile and vnbecoming terms of basenesse or surquedrie, that he with the two extreames of couetousnesse or prodigalitie be not touched, that naturally he doe incline to good, and hate the badnesse of any, that he abhorre flatterie as a Toad, and giue himselfe of any particular action, either to be vtterly silent, or else to speake truly.

Lastly now, touching the third point of these three, consisting in order, appertaining to company: Speedfull it is that our Secretory haue in spectall remembrance the ancient saying, that common experience giueth to all men soz approued, which is, that Such as a man of himselfe is, such alwayes are they with whom he conuerseth.

If therefore of his owne minde and disposition a man endeuoureth to be good, and so to liue and be accounted of, him then becometh chiefly to haue respect to the company hee holdeth. For which occasion, the Philosopher aduiseeth, that men being good, doe chouse to haue familiaritie with men that are best, to the intent that by the societie of them, their Vertue may haue encrease, and themselves learne to become better. The corruption of yong men, by nothing so much accrueeth, as by the slender respect they haue of those with whom they doe accompany, for that it resteth assuredly out of doubt, that the euill example and encouragement of one vile and ill disposed person, hurteth more a great deale oftentimes in one dayes company keeping, then seauen yeares endeuour afterwards, may release by any good instruction. Herein also therather resteth vnto our Secretary,



tory, a most principall regard thereof to be had, forsomuch as not the conuersation alone, wherein he is choicely to be affected, dependeth thereupon, but the matter also of his ouerthrow and discredit, for who seeth not in often apparance, that men simply conceited, and of their owne proper instinct very well giuen, are more discredited and condemned many times by occasion of the company whereinto they haue aduentured, then of any apparent euill that in their owne persons rested publikely to be discerned.

Hereunto accordeth the proue of all common society, wherein men onely of those that know them, are iudged as they be, but in generall reckoning, are euer censured according to the goodnesse or badnesse of those, with whom they liue familiarly. It followeth therefore, that Who so will no euill doe, must doe nought that longs thereto, for in good men it is not alwayes enough of themselves wittingly, not to haue committed any euill, but he that desireth to be good indeed, ought not so much as to become an occasion or slander of euill. If men would but thoroughly enter into that weight of their estates, and truly consider with themselves what of duty appertaineth to very reputation indeed, they would not then thinke it enough to be in this credit, or that place, or thus countenanced, or that way enriched, arming themselves only thereby with vain-glorious titles, but therewith would also deeply imprint, that them likewise behoued by certaine especiall in-sight had into their owne wayes, so to order and direct themselves, as thereby deservedly they might beare the selfe same account whole and vnblemished, which in opinion they haue carried, the which cannot any wayes be, without in all their outward and inward actions, they doe beare an especiall eye to the matter of their owne credite. And what one thing is there in the world (to him that by true degrees of vertue endeoureth to be aduanced) more charie then the account and estimate had of his name and fame? What one good more exceeding, nay what life can be more precious? Much therefore ought the regard hereof be in choise vnto our Secretorie, as that which as an action most singular I haue iudged fit to be exposed in this place vnto him.

Whitherto



Hitherto haue we endeouored in person and behauiour to find a man meete and conuenient to the purpose hereof, where in my intent hath bene not to omit any thing which to that place and calling might any way be adiudged necessary. Now the circumstance of these proceedings leadeth vs next to consider of our Secretories ability.

In this consideration it falleth out, that soasmuch as his office and place, calleth him altogether, or for the most part, to the handling of deepe and weighty affaires, wherein his capacity shall sundry wayes be exercised, and wits thoroughly tried, it becometh him therefore to be furnished with Skill and knowledge accordingly, whereby the better to be adapted vnto the ordinary vsage and employment thereof. To this end it becometh that he be well studied, especially in the Latine tongue. It is likewise conuenient that here-withall hee haue a ripe and quicke conceit, aptly to receiue whaton a sodaine shalbe to him deliuered, and that he retaine within himselfe a sound and good memorie, for the conseruation of those things that vnto his charge shall daily be committed. He ought for his owne furniture and instruction to be a man, not altogether vnerperienced, to be well languaged, to be sufficiently read in Histories and Antiquities, and times passed, to haue notice both by reading and conference, of the situations, customs, maners and conditions of men, cities, countries, and common-weales, to haue familiaritie with strangers, and men of diuers nations, whereby the better to be ascertained of their humours, behauiours, and dispositions, and wisely to worke vnto himselfe a peculiar insight into their estates, counsels and iurisdictions, being therewithall warie that this association, with such kinde of people, worke not vnto himselfe, or the affaires wherewith he shall be credited, any matter of prejudice.

Now is it a matter often seene, and in common vse almost to be found, that a great many of men, otherwise discret, learned, experienced, and for their seuerall callings questionlesse of very good deliery, and euery way to be deemed sufficient, some also that in the Greeke and Latine tongues are very well studied, and are also with the vse of sovraine languages laudably indued, that notwithstanding haue not in themselves the



facultie and vse of well-writing, noz can orderly, and vpon a sodaine lay downe without much adoe, and that many times also in very preposterous manner when it is done, what to any extraordinary purpose seemeth to be thought meet and convenient. Some againe in whom there is lesse Skill, greater Ignorance of learned knowledge, and farre meaner application euery way, wherewith to be enabled with sufficiency, haue neuerthelesse a conceit to rise, and are in wit so prompt and capable of any thing laid befoze them, as by and by there wanteth not (though in truth when they haue done, they cannot learnedly answer for it) neither inuention, noz imitation, wherewith in very commendable sort to perfozme what them seemeth good, on a sodaine to deliuer in writing.

What should be the cause hereof? I cannot else deeme, but onely a more instinct of Nature, who seuerally poureth her giftes in their creation vnto euery one, wherunto others (excepted from that proportion) do seldome by any Art or Studie reach vnto; yet is Exercise no doubt in those that haue any fauour of learning hereunto a great furtherance: But he that in this place must be applyed, how learned soeuer hee be, must a little giue place vnto his Schooles, and frame his pen and order of practise to pursue that forme of writing, which plainest meaning and aptest speech hath in common deliuey, the endeour whereof how difficult the same will be to one being rise in discourse, my selfe haue had some priuate testimony, notwithstanding vse and continuall practise I know, is that which in time ouer-mastreth all things.

To the beautifying of this part of our Secretory, it is needfull that hee be somewhat therein ayded and furthered by Nature, to the intent his inuention to euery seuerall occasion, may be the more easie and proper, and that without any often blurring or enter-lining, which commonly happeneth to those, in whom long study seemeth so hardly to heu out of their labours, as it by a manner or kind of enforcement, the same from a hard rocke were violently to be draine forth & carried, which blunt-nelle, as I may terme it, of conceit, is not in this part of seruise in any wise to be admitted. Neither am I for all this ignorant how manifoldly it often befalleth vnto diuers of the readiest wits,



wits, that at some one time more then at another, they haue lesse abilitie, and much harder is their deliuey a great deale, in matters exquisite to be perfozmed, then vsually otherwise is by ordinary triall vnto them accustomed : the occasions whereof may be diuers, whereby the senses are many wayes dulled, as by too much repletion of meates and drinckes crassely taken, by too great study and often musing, driuen thereby into a melancholy passion, by motions too intemperate, happening vnto the minde : and finally, vpon sundry other instincts and occasions, which I cease to remember : all which being offensive as they are, vnto the necessary regard of this our Secretories attendance, it standeth him greatly vpon by all possible meanes to expresse them, to the end that his wits being as nere as by endenour can be compassed, alwayes in one selfe stay and readinesse, he may not in times suddenly requiring effectuall and present dispatch, appeare any wayes dis furnished of that which at his hands, is, and must of necessitie in this place be, required.

It is not then learning alone (as you see) that is able to make a man meete to this kinde of practise and study, but naturally to be besides endued both with wit, vnderstanding, and memorie, whereby to leade and conuey those necessary euent, that in this place are daily to be frequented, and therewith to haue likewise care and regard, with modest and discret maners and behauiours to preserve and keep the same forces, whereby he may be the more readily provided (as I said before) for all times and purposes. Neuerthelesse how much needfull it is to that place more then ordinarily to be learned, yea with the greatest abilitie and perfection (if it were possible) to be also euery way adorned, I haue already sufficiently layd downe before hand, and still do propose the weight thereof, as a respect amongst others to be most especially imbraced.

In this maner haue we by sundry degrees endeouored to leade along our Secretary vnto his appointed Place and Office, where in we haue first discoursed largely of the function he beareth, respectively touching his seruice : next, to frame him both in Person, Birth, Education, Qualitie, Disposition, Conuersation and Ability, a man meete for that purpose. It now resteth, that



as the final determination of this labour we deliver unto him his office. Of this then the part especiall and intendment most principall, consisteth, (as by experience is found) in the use and exercise of the Pen, the wit and Invention together. The ability so exactly before required, and discoursed upon, is herein now to be put in practise. To the execution of this office it is requisite the Secretary, before the perfection of his hand in the variety and neat delivery of his letters in writing, singularly to be commended, that he have with himselfe also therein a very ready use, quicke, and speedy conveyance for dispatch, that warily he give heed to observe the order, methode and forme to him from his Lord or Master delivered: forasmuch as in discharge hereof he is utterly to relinquish any affectation to his owne doings, or learning herein to any private judgement or fantasie. His pen in this action is not his owne, but anothers, and for this cause the matters to him committed are to depend upon the humour of his commander, and not upon his owne or any others directions.

Hereof is he exceedingly to become studious, and a zealous imitator in all things, to the intent that knowing the effects of his Lord, with what ends and purposes they are carried, and unto what forme and manner of writing he is specially addicted, he may the more easily and with better contentment discharge that part of his service, wherein by continuall occurrences he shall have occasion daily to be employed.

He is in performance of this charge, to be a man watchfull, diligent, carefull, industrious, not given to ease, to any of all occasions of sloth, to the end, (as I said before) by continuall exercise of his wits, to reayne his spirits apt, and his memory fresh. For Idlenesse of it-selfe is the proper nourishment of many other evils, the hinderer of each good purpose, and the deformed monster of all humane exercises. Whilist Idlenesse attacheth the body, it giveth scope to ill thoughts, occasioneth distemper, maketh unwelady to labour, breedeth wearisomnesse of vertuous exercises, enticeth to vanities, corrupteth with pleasures, and feedeth a man with trifles. If therefore there shalbe any time vacant of affaires unto our Secretary, (as all seasons are not alike wherein still to be occupied) the same shall he devise, either in pleasant.



pleasant recreation to be spent, or in some other honest exercise or study, wherein whatsoever is not improper unto a Gentleman, shall be to him in speciall choice and as an action fittest of all other to be received.

This office is likewise to entertaine all manner of letters vnto his Lord, to conceiue and vnderstand of their seuerall occasions, and how much or how little, they or any of them doe import, to answer the dispatch of the greatest with as much facility as he may, and those of lesse moment with discretion to remove, and put backe, to the end the walkes and passages of his Lord be not with the vaine and frivolous demeanours of fond people too often encumbered.

He ought also to haue regard to times and places convenient wherein to moue his Lord vpon any speciall or vrgent occasion, in which he is to preferre vnto his presence or hearing, the person or cause of any one. To see that the same retorne not offensive vnto his private liking, that the furtherance thereof be not in times when he is solely disposed to particular studies, or that he is otherwise busied in matters of estate or counsell. To consider first of the qualitie of euery sute, and condition of the party as nere as he may be informed, ere he take vpon him to acquaint his Lord with the parts thereof, and accordingly, if he see cause, in his owne person to answer the same: for it is not seemely he should trouble his Lord vpon euery light or ill-beseeming suggestion. To be circumspect in the dispatch of euery thing to him deliuered, and in matters of weight and charge, to be also prouident and wary, heedefully intending to the safe disposing of whatsoever requisite, from the eyes or knowledge of any other, wherunto none so much as himselfe ought to become priuy.

He is likewise to auoyd all manner of delays, and not to accustom himselfe in any wise vnto negligence, for that the vice hereof in ouer-slipping of small trifles, induceth many times, to pretermitt things of larger circumstance, and of farre greater moment. It standeth him vpon in the exercise of his office to be alwayes as nere and as ready as may be, in his ordinary attendance, for so much as being vpon a sodayne to be vsed, it is needfull he be alwayes at hand, and is intended that his absence



cannot therefore any long time be spared. In conclusion, it is meetest in all things, that so farre forth he be addicted vnto his present service, as that in respect thereof he become vtterly sequestred from all private regard or affection of any thing, sounding to his owne appetite. Finally, being a man fauoured or entirely reputed of in his office, he may not for any friendship, corruption, or gaine whatsoever, by any sinister practise, colour, or meanes, goe about to abuse the countenance and credite to him giuen, by his Lord or Master, nor conuertly thereby suggest, or informe any thing wherewith the good opinion of him, selfe may afterwards be hazarded, or by the grant or assent of his Lord thereunto giuen, there may iust cause accrue, whereby thereafter a great deale lesse hee may deserue to be trusted.

In these particularities haue I at last concluded and brought to end the summe of all my former trauell. The Secretary is now accomplished, and by all respects, circumstances, and inducements that may be, confirmed both in person and office: much haue I to require of these generall perusers hereof, that I be not any wayes therein mistaken: for that passing immediately to the publike notice of all, there is no doubt but the very particularities thereof, shall speedily be therewith censured of all. My request is, that the skilfull and best experienced, will of their owne good conditions, not otherwise mis-deme thereof then what in equall truth may be vnto them tendered, nor that the wise and discretly-minded will haue other conceit of me, then as my weake abilitie sought herein at their hands to haue at the first deserued.

Touching any others lesse able to speake or giue sentence in the cause, as my will and desire is, fauorably to be regarded of the whole in generall, so if any one, more of selfe-liking then of Skill, will either carpe at, or peremptorily reiect the Labour by me vnder-taken, let him first consider with himselfe, how much easier it is to finde fault with a thing by another already finished and done, then for himselfe by private endeuour to accomplish the like: so shall he finde, that men all times see not in all things at once: and in prouise hereof become assured that hee, as I, shall sooner in the performance of any Labour, make our selues objects of euery common opinion, then with such account



count to deliuer our trauells, as that we may stand ascertained  
of their owne deserts, that they may be pleasing to all men.

And forasmuch as it resteth yet a thing doubtfull, how well  
or euill, till the perusing this slender trifle of mine may of all  
sorts be measured, I will in the meane time (as many others  
before me haue done) affie my selfe in the hope and expectation  
of the best: glad if in the conueiance hereof, there may by my  
willing endenour, arise any pleasure or profit to any, which  
being the intention of mee solely desired, I passe  
forth this (as the residue) of the best  
and aptest fauourers thereof,  
to be entertained.

(\* \* \*)

*A.D.*

E I N I S.